

NORTH AMERICAN HOME MISSIONS CONGRESS

REPORTS OF COMMISSIONS
ADDRESSES AND FINDINGS



Washington, D. C., December 1-5, 1930

Under Auspices of

HOME MISSIONS COUNCIL

COUNCIL OF WOMEN FOR HOME MISSIONS

AL COUNCIL OF THE CHURCHES OF CHRIST
IN AMERICA

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HOME MISSIONS' COUNCIL

COUNCIL OF WOMEN FOR HOME MISSIONS
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST
IN AMERICA

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FOREWORD

The North American Home Missions Congress was attended by about eight hundred official and associate delegates, representing thirty denominations in the United States and Canada. It was the first meeting of its kind, and was without question the most significant and creative interdenominational conference on Home Missions ever held. It was not "just another conference." It was a Congress of study and discussion. It has at once taken a place for Home Missions comparable with the great Jerusalem Conference for Foreign Missions.

The Congress was remarkable in many ways. The following may be mentioned:—

First, *the thoroughness of its preparation.*

Three years of careful preparation had gone before it. It was a part of the Five Year Program of Survey and Adjustment of the Home Missions Council, which came out of the Church Comity Conference held in Cleveland, Ohio, January, 1928. Three large commissions had been at work three years gathering material, making special studies, conducting surveys, the results of which were furnished to the delegates in two data books, and other collateral material.

Second, *the character of its personnel.*

It was made up of carefully selected leaders, men and women prominent in Home Mission work in the various denominations, such as, bishops, moderators, board officers and secretaries, field executives and administrators, representatives of racial groups, leading pastors and laymen, and representatives of affiliated organizations.

Third, *the comprehensiveness of its program.*

The program covered the entire field of Home Missions and considered every phase of Home Mission work. The heart

of the Congress was in the thirteen conference groups which met for two days in simultaneous sessions.

Fourth, *the catholicity of its spirit.*

This was the best thing about the Congress. It was unique in the spirit of brotherhood, fellowship and genuine spiritual unity that prevailed in all its sessions. Sectarianism was not manifest. The attitude throughout was, "We be brethren." The earnest desire often expressed, and always evident, was for the fulfillment of our Lord's intercessory prayer, "That they may all be one."

Fifth, *the clearness of its vision.*

The Congress saw Home Missions, in the magnitude and complexity of the task,—in the light of America's needs,—in the glare of the new age,—in the world-wide program of the Church. The Congress was a revelation of the bigness, importance, urgency and opportunity of the home missionary enterprise.

Sixth, *the sincerity of its purpose.*

The delegates to the Congress fearlessly faced situations and faithfully discharged their responsibilities. They frankly and resolutely met the issues in the spirit of Christ.

Seventh, *the genuineness of its coöperation.*

Coöperation was the big word in the Congress. Each of the thirteen conference groups in discussing the various subjects assigned them, found itself coming around again and again to the subject of coöperation. The problems in every field of Home Missions are demanding a finer team work.

Organic church union was not discussed; it was not within the province of the Congress, but coöperation was a major note. Comity in its largest and best sense, as "kindly consideration of each other, friendliness, goodwill, courtesy" was the earnest desire of all.

Eighth, *the statesmanship of its findings.*

These are the mature judgments of the leading students of Home Missions in the United States and Canada, and as such come with authority. They constitute, no doubt, the most

statesmanlike document ever produced on coöperative Home Missions. They should become the Magna Carta of a new coöperative Home Missions.

We earnestly request all Home Mission boards and field executives to use the findings in conferences and committee work.

We recommend them to pastors and missionary leaders for material for sermons and for missionary addresses, for magazine and newspaper articles.

We regret that we do not have the inspiring and uplifting addresses of Dr. Henry C. Swearingen, who led the Congress each day in its devotional services. They were not in manuscript and are not available. These messages were timely, appropriate, and spiritually helpful, contributing greatly to the splendid spirit that prevailed throughout the meeting.

For the same reason we are unable to include in this report the address of Dr. Mordecai Johnson on "Christian Missions and the American Negro." It was not written and unfortunately not taken down when delivered. We regret its omission. It was one of the greatest addresses of the Congress. Dr. Johnson was at his best. It was a masterful plea for his race, that the Negro may have a man's chance in America and that the Church may fulfill its mission to the Negro people of this nation.

W. R. KING,
Secretary, Committee of Arrangements.

THE GENERAL PURPOSE OF THE NORTH AMERICAN HOME MISSIONS CONGRESS

By REV. CHARLES L. WHITE
President of the Congress

The spiritual conquest of North America has been proceeding for three centuries.

One hundred years after the Pilgrims landed at Plymouth, the frontier ran one hundred miles westward from the Atlantic

ocean. A century later, in 1820, the boundaries in general were marked by the Ohio and Mississippi rivers.

About this time the national Protestant missionary societies were formed to lay Christian foundations in the frontier areas. The missionaries taught the people to plant their altars where they plowed their acres. They went wherever the people went, and were among the bravest and most self-sacrificing men and women in the history of the Church. They fought for temperance, just legislation and for Christian ideals. They preached to Indians, miners and lumbermen and won to Christ great numbers of immigrants from European and Asiatic countries. They taught the freed men in the South and occupied the countries of Latin America. They established churches, built colleges and founded many philanthropic institutions.

After about three generations of diversified but separate labors denominational missionary societies became coöperatively minded and their leaders were active in the organization of the Federal Council of Churches of Christ in America, the Home Missions Council, and the Council of Women for Home Missions, all of whose relationships and activities have been carefully articulated.

Under the auspices of these Protestant bodies thirty-seven societies and boards representing thirty denominations of Canada and the United States are joining in this Congress to consider the new era of home mission work.

This is the first time that these Protestant groups have met in a Congress for such a purpose.

Our missionary task in North America is as clear as crystal. One thing we do. We have not a multitude of activities to allure us by their retreating mirages.

We have no responsibility for advocating or bringing about the organic union, or any type of unity of the various denominations whose home mission tasks alone have been committed to our hands.

We are here as students, however, of one of the most complex pieces of missionary work in the world, in a continent

filled with peoples from all lands, with their social, economic and civic activities still evolving in a country with the greatest wealth in hand and still greater wealth in prospect, of any nation in the world. We are here to devise ways and means for reaching with the gospel the peoples of neglected areas both new and old.

Throughout this continent, with such an admixture of population, we are always in the atmosphere of racial conflicts and sectional jealousies that call for constant adjustments and patient perseverance.

Forgetting the denominational rivalries and duplications of yesterday we are concentrating our efforts on discovering the missionary situation in each locality, in order that we may perform our multiform spiritual labors without duplication, with mutual interest, with the least number of human agents, and with the smallest expenditure of time and money.

The various denominations represented here are now conducting missionary work in the United States, Canada, Mexico, Cuba, Haiti, Santo Domingo, and Central America. They have built schools, orphanages, hospitals and Christian centers in our cities and rural communities that are spiritualizing their social life. They are Christianizing the peoples from foreign lands and producing the inevitable social by-products in all human relationships.

Our missionaries toil in a nation where would-be citizens from all the earth have come to live. They labor among a polyglot people slowly amalgamating to make a new race, which, if Christianized, will bless the world, and if paganized may be its ruin.

The national home mission societies began their work more than a century ago. All too long these societies labored with little regard for what others were endeavoring to accomplish: they were individualists like all who occupy new territory. Rivalry was intense but not unfraternal and in due time the spirit of coöperation manifested itself in many places. In the East where rural populations were growing less, it was diffi-

cult to maintain the churches earlier established. In the West the same situation began to prevail and both the overlapping and overlooking of missionary opportunities in many areas were noted. At first individual leaders here and there and isolated groups made partial but helpful studies. Later the three Councils and the Institute for Social and Religious Research conducted numerous illuminating surveys. As the sure result a spirit of comity has been growing until today it would be impossible to go back to the unrelated mission efforts of twenty-five years ago.

In this Congress we have four objectives to consider. What is the Home Mission task? How shall it be administered? How shall it be promoted? How should denominations coöperate in this task? Our conclusions are not binding on our constituencies but they will have great suggestive value.

We are met here today to devise ways in which, with the finest spiritual economies, we can carry forward and coördinate our mission work in a continent seething with intellectual, social and economic changes, and to do it without duplication of agencies and with a united Protestant front. In proportion as we succeed in doing this, we shall vitalize our labors and the people in our missionary areas will be impressed by our spirit and catch the vision of God for their lives.

We must do this for the sake of the peoples of North America, among whom the Kingdom of God will certainly be established if we are wise enough, brave enough and resourceful enough to advance together and in fraternal coöperation to defeat the forces of superstition and irreligion, which are both active and intelligent. This work can be done only by missionaries who do not compete with each other, but who clasp hands in Christian fellowship.

Our key-words may well be: No community neglected: no missionary work duplicated: no missionary funds wasted: all studying the work of each: each working for the success of all:

progress by reciprocity and spiritual conquest through missionary coöperation.

We must labor strongly and wisely. We must carry out the Great Commission with our well related service as fellow-workers and be constrained by the love of Christ. With such ideals dominating our mutual labors a new era of home missions will be ushered in whose sun, please God, will not set until the Kingdom of Heaven shall come in our beloved North America. Yesterday we toiled apart, in the future we shall triumph together. The missionary peace-makers of today will become the spiritual pace-makers of tomorrow.

We note here today the presence of those who have come as unofficial observers, and we trust that they will return home to advise their boards to join with our Councils in an advocacy of coöperative mission work, to be carried forward as far as the characters of home mission boards and denominational traditions will allow. We welcome such representatives of Protestantism to join in our deliberation and discoveries. Indeed, we look forward to the day when all the Protestant home mission boards of North America will heartily unite with the boards represented in this Congress in a resolute effort to coördinate all our home mission work. By whatever name we are called we love and follow the same Lord and equally desire to establish His Kingdom on the earth. May our Lord hasten the day when we shall have so mastered our denominational emotions that our glorious Protestant inheritances and convictions may become synchronized that we may learn to labor together with the same zeal, devotion, and consecration that marked the heroic service of the earlier missionaries in whose train we humbly, but gladly, follow.

We represent in this Congress a great host of missionaries who are now toiling at their tasks and by whose consecration and self-effacing service we are inspired. But we do not forget the presence of that great cloud of witnesses who toiled in former years and laid the enduring foundations of home missions in the western hemisphere. They without us cannot be

made perfect. Under the holy shadow of this great cloud of witnesses may we feel the thrill of a new consecration. We should remember too that our Lord and Master is here according to his promise. He will not vocally join in our deliberations, but may He so guide our minds during these days that we may think His thoughts for the spiritual conquest of the peoples of North America.

A few mornings ago before sunrise I sat in my library in New England and looked off toward the east. Suddenly a great flock of birds filled the trees in the grove below the house. To my amazement they were all facing in one direction, and that direction was straight into the wind which was blowing strongly. A few minutes later they flew away with a group movement which birds have somehow learned to follow. May we be as wise as the birds. May we face the winds of difficulty together and move in unison on the long flight which we expect to make. Only in proportion as we move against the winds shall we be able to rise to new heights from which we can see wider skylines and have an inspiring view of the country that lies beyond our present limited vision.

REPORTS OF COMMISSIONS

THE TASK AND ADMINISTRATION OF HOME MISSIONS

by Rev. Ernest M. Halliday, *Vice Chairman,*
Commission I

The first plan of the Committee on Arrangements when, nearly three years ago, it began the work looking toward the convening of this Congress, was to organize four Commissions: the first on the Task of Home Missions, the second on Administration, the third on Promotion and the fourth on Coöperation. At the first meeting of the commissions, however, in January, 1929, it became evident that the task and its administration are so inextricably bound together that, to avoid confusion and overlapping, Commissions One and Two ought to be united. Accordingly they were immediately and whole-heartedly merged—a happy evidence of fraternal spirit and an augury of success in future coöperative effort—and for two years our studies have been carried on under a three-fold rather than a four-fold arrangement. It is a great loss to the Congress that Prof. William Adams Brown, Chairman of the merged commission on the Task and Administration of Home Missions, cannot be with us to present his report. His outstanding leadership and his devotion to the whole enterprise of world evangelism has caused him to be drafted by the Foreign Missions Conference of North America for service on the Commission on Higher Education in India, and he is at this moment in Burmah.

However, we have the report of Commission Number One as prepared by Prof. Brown in collaboration with Secretary Hermann N. Morse on pages 1 to 25 of the "Data Book," Volume II. It will repay careful study. In breadth of view, and accuracy and comprehensiveness of analysis, it covers extensively and intensively the whole field of home missions (outside of those phases particularly committed to Commis-

sions Two and Three). This report, I now have the honor, as vice-chairman of Commission Number One, to present to the Congress. I shall not read it or make direct reference to it in what I have to say further, since all of you can make your own study at your leisure. Instead I beg the privilege of emphasizing certain aspects of our great task.

The Field

First, what of our field? It is not the world, but it is that very important part of the world which is under the flag of the United States. You who know Home Missions well must, perforce, know America. That is your business. The great transcontinental lines are your familiar highways. The time table is as easy for you to read as a billboard. The Pullman car is your other home. You have explored the dark secrets of jerk-water trains that stop at every siding. With equal facility you can drive a car through thronging city streets or over the rutty, frozen roads of the open country. No section of the land is foreign to you. No portion of our population strikes you strangely.

Today you find yourselves fitting with entire naturalness into the life of the capital city of the nation. A week ago where were you? Was it on some lonely mountain road, narrow, ice-crusted, as you forced your panting motor up the grades? Or was it in a level, sunny, open region where frost has not yet come and the warm November days entice one out-of-doors? Maybe you toiled in an office, tempted to consider yourself just one more human insect in those giant ant-hills we call cities. Perhaps you found yourselves surrounded, a week ago today, with eager faces of some other race, black, brown, yellow. And a week hence, where? Back again, perhaps, or off to settle some new problem of policy or administration, hundreds, thousands of miles from here.

You know America: her wealth, her poverty; her ideals, her failures; her strength, her frailty. The flat-topped 'dobe dwellings of Spanish-speaking "plazas"; "Company" houses in mining towns, begrimed and ugly, clinging to the hillsides; Negro cabins; mountain folks' shanties; cheerless tenements; city sky-scrapers; homes where plenty rules and luxury peeps from every corner—you visit them all. Beneath the externalities, you find the common human life—the need of strength for the daily struggle, of courage in the face of difficulty, of

help when ordinary support proves unavailing, of a dynamic which flows from inexhaustible spiritual resources.

You know, better than most, how much the people of America need the comfort, the sustaining, energizing power of vital religion. You know where faith is strong and where it has been quite submerged. You rejoice in the indications that America is increasing in wisdom and humanity, while your hearts are heavy with the knowledge that one-third of our entire population are not directly in touch with Christian churches and that millions of our children and youth are passing through the most impressionable periods of their lives without having vital contact with any form of organized religious activity. It is in this great America of ours that Home Missions finds its task and its opportunity.

Our purpose at this Congress is to re-examine our field and our methods. We know that the America of the first home missions era was a very different country from what it is today. Then a few million people, comparatively homogeneous, inhabited the narrow fringe of the Eastern seaboard and populated sparsely the forest and prairies westward to the Mississippi. Besides, there were a few hundred thousand Indians in scattered tribes and a small contingent of Negroes who had been imported as slaves from the wilds of Africa. The few home missionaries were itinerant evangelists or the spiritual overseers of strings of preaching stations. Today, with more than a hundred and twenty-two millions of people, in a land bounded by the eastern and western oceans, made up of representatives of every nation and kindred and tribe in the wide world, our task is immeasurably greater and more complex. It is nothing short of appalling. Are we reaching the people as we should and might? Or are we bound by the chains of old traditions, fettered by the fancies of the fathers? Are we alert to the breath-taking transformations which have found place in the last century and to the forces which continue to transmogrify our field even as we look at it? Are we making full use of the wider and better knowledge of the new day? Are we efficient in planning and administering our work, or do we muddle along in the hope that somehow we shall muddle through?

The Underlying Motive

Fundamentally, our home missionary work is the expression here in our own land of the same divine, imperative urge

which causes Christian people to join forces in sending missionaries overseas. The disciple of Jesus whose vision is not limited to his own door-yard cannot be content to let the world wag on without trying to give it a lift. Like his Master, like the early disciples, he has a world-picture in his mind—a far view of that good, glad time when the earth shall be filled with the knowledge of the Lord as the waters cover the sea. And he knows that his own land, as well as those on the other side of the sphere, needs the Good News about God and needs to have that Good News applied to every part of its confused, tumultuous, many-sided life.

It is easy to see, in the case of non-Christian lands, that if Jesus is to “reign where’er the sun doth his successive journeys run” the people who are Christian must be ready to go as foreign ambassadors or to give their money that others may go. It is not always so clear that our own land requires a similar service. America is dotted with self-supporting Christian churches. Why may we not depend upon them to evangelize their own communities and thus, in the aggregate, cover the whole country? You who are acquainted with America know the answer. Our self-supporting churches are not sufficient to the task. For well over a hundred years the churches themselves have recognized that fact. If America is to become truly Christian, it can only be through the concerted effort of those who know the power of the living Gospel banding themselves together to make that Gospel a vital factor in every hamlet, every home, every heart, throughout the land. It can only be through Christian messengers being sent to teach and preach and minister in the Master’s name wherever the people of America cannot or will not do the work themselves. This in its essence is the task of home missions.

Our Purpose—To Achieve Spiritual Results

The dominant ideal then of home missions is to inspire the spiritual life of America with the dynamic of the Christian Gospel. This is our supreme and never-changing task. This was the goal of the earliest home missionaries. It is our goal today. If ever we lose sight of it we shall lose our way. Home missions do not exist primarily to teach children to read and write; nor to set up hospitals and establish clinics, however worthy such humanitarian service may be; nor to train immigrants to be good American citizens, though such is frequently one of their by-products. Home missions is not another name

for social service. It signifies a specialty. It centers its attention upon a supreme purpose to reach the souls of men and lift them up to God.

This does not mean that we are limited in our activities to the sermon and the pastoral call; that we have no use for mission schools or hospitals; that social service has no place in our program. But it does signify that these are only means to a greater end. Just as a local self-supporting church may, in the absence of such equipment in high schools or Y. M. C. A., be able to justify the expense of a gymnasium, swimming pool or bowling alley as a part of its plant, so home missions may set up schools when the government lags, or minister to diseased bodies when the usual medical and surgical services are not available or put on programs of rural education when there are no county agents to do it. But this sort of thing is not our first business, nor can our deepest urge be satisfied with it. Only as we endeavor in every Boy Scout hike, in every summer assembly, in every school lesson and physician's call to minister by these agencies to the souls of our people shall we be true to our high calling.

It follows that our entire personnel should be chosen with particular attention, not only to Christian character, but to spiritual zeal. There is no room for a non-religious man in mission schools any more than in mission pulpits. Physicians and nurses who do not look beyond the physical needs of their patients to their soul health are out of place in mission hospitals. Our administrative officials, our treasurers, even our office secretaries, clerks and stenographers may well be selected not alone for talent and training, but for their interest in the evangelization of America and their ability to look beyond immediate routine, beyond ledger and invested funds and typewriter; beyond committee meetings and programs and budgets, beyond the building of churches and the filling of vacant pulpits to the souls of the people. Are we reaching them and lifting them up to God? That is the great question. Or are we making the mistake of supposing that the glow of religious satisfaction which we ourselves find in welfare work is sure to be experienced by those we serve? That conclusion does not always prove correct.

I know a devoted Christian worker who recently had an illuminating experience of the thirst of plain, ordinary people for the first-hand touch with divine things. She was working in a southern cotton-mill town and at their request had arranged to assemble a little group of girls employed in the

mill and have a confidential talk with them on some of their practical problems. Let me tell you the story in her own words:

"We arranged to meet the next Saturday evening at one of their homes. I found a typical mill cottage. But to my surprise an open door revealed in a further room, mothers, grandmothers, a boy or two and a few men, solemn, waiting, uninvited, yet unobtrusive, to listen in. In the front room instead of the four expected girls there were nineteen of them. Several of this group were hard problem cases, with no apparent inclination toward religion; yet when I arrived an intensely spiritual atmosphere already prevailed. They were singing hymns and some showed signs of tears.

"Taking in the situation I realized it would be a very different type of meeting than first planned, so after another hymn, I asked quietly, 'Girls, if Jesus came into this room right now and each of us could ask Him the one question which most concerns us, just what would you ask Him?' A moment of stillness, then one of them spoke. 'I'd say to Him, I'd say, "O, Jesus, get me to God!"' My young hostess, a girl of seventeen nodded: 'Yes, that's how we all feel. At first we wanted you to talk about things a girl needs to know, but we decided there's other women can tell us about all that. What we most want of you is for you to get us to know God.'

"We did talk a little about girls' problems, for the normal Christian life is gloriously practical when Christ permeates every sphere of daily living. So it was a simple natural step from that to the surrender and consecration which brings the conscious Presence of the Living God into any soul. And then, O, how they prayed, each girl for herself! It was an unforgettable hour! One of them prayed, 'Lord, help every one of us to be Christians. You know this bunch, what we're like. Anything we do, the others all do it too. The only safe thing is to make Christians of us all.' Some of the most difficult girls were touched and softened that evening. Reports have come to me since of several changed lives.

"Later, when I went into the back room to speak to that other group who, awed and hushed, had been listening in, a boy of fifteen came toward me with face and eyes glowing with a new light. 'I'm going to be a minister,' he exclaimed, 'I'm going to be baptised and preach!' While listening in on the girls' service that boy and his Savior had been settling some vital matters with each other."

Particular Problems

Having glanced thus hastily at our field and reminded ourselves of our underlying motive and our dominant purpose, may we next turn our attention to two or three of the special problems and opportunities which confront us?

Home Missions as a Life-work

An outstanding need in the home missions program is that of raising it to the dignity of a career. In this regard we may well emulate the example of foreign missions.

The representatives of the Christian faith overseas are selected from those who have made special preparation for their chosen life-work during the years of college and seminary training. They must be physically fit to stand the strain of their calling. They are commissioned for their work in public ceremonies which attract attention and approbation. On the field they are assured of financial support sufficient for their needs. An addition to salary is accorded for each child born to them. Medical and surgical bills are paid. After five years they are allowed a twelvemonth for study, service and recuperation at home and when they retire it is upon a fairly adequate pension.

All this contrasts more or less painfully with the home missions way of doing things. Often our workers are chosen from seminary graduates who have not made special preparation but who, in opportunist fashion, enlist with no idea of permanent service. Or they may be recruited from the ranks of older men not all of whom have been conspicuous for achievement as pastors of self-supporting churches; or from those uneasy laborers in the vineyard who seem always ready to move to a new field after two or three years. This is no aspersion upon the devotion and efficiency of many men thus chosen. Natural selection and natural ability accomplish wonders. Yet the question remains whether our work would not go faster and carry farther if home missions could become a career consciously prepared for by men and women especially gifted for the work.

Of course we all recognize the difficulties in the way. Foremost is the participation of the local church, which in some denominations votes to call the missionary as pastor and in all is expected to pay part of the salary; and which occasion-

ally is minded to exercise its prerogative of dismissing as well as calling its minister. Can we guarantee permanent tenure of office under such circumstances? Then there is the projection of self-supporting churches into the situation, churches looking for young and vigorous pastors and turning to the outstanding men of the home missions field with attractive invitations. Besides there is the constant effort of home mission churches to achieve financial independence which, when accomplished, either makes it necessary for the home missionary to move on, or, if he remains, automatically takes him out of the home mission ranks. Add to these three the ease with which the home missionary can pull up stakes and move on to some seemingly better field, and you have a combination of centrifugal forces which tend to make it much more difficult for home missions than for foreign missions to offer the possibilities of a permanent career.

And yet there are a number of things that can be done. We can coöperate with colleges and seminaries by early and frequently presenting to students the opportunities of the home missions field and by encouraging them to co-ordinate their election of courses with the needs of the field. We can pick men with regard to physical as well as intellectual and spiritual stamina and then make a contract with a few of them at least for three years, five years, in which they are guaranteed a fair salary, followed by a six months' period for study and speaking. We can emphasize the duty and opportunity of such an "internship" even for those who look forward ultimately to becoming pastors of financially independent churches. We can see to it that we do not ask a man to run an automobile in our service unless we pay for depreciation and upkeep. We can give special consideration to emergency expenses. We can contribute our share of yearly dues in the denominational pension plan. And by featuring our workers and their work in magazine articles and on local, state and national programs, we can give emphasis to the basic importance of their task. We can supplement all this by a fellowship service to all our workers which shall help to maintain morale.

Opportunities of Self-Realization

This maintenance of morale is one of the prime necessities in home missions work. As a matter of fact, despite the strictures of which we are all conscious, the modern home missionary who

sees the full possibilities of his work, refusing to suffer from an inferiority complex, has many opportunities for self-realization and for growth. Where else does a man have a wider range of service of every sort? Glance over the reports from the field and see whether in any imaginable situation a Christian leader could have a more compelling challenge to become "all things to all men." Pastor, preacher, educator, community servant, parish administrator, church builder, technical counsellor, friend of youth, interpreter of Christianity! The alert home missionary is all of these and more. What a chance to develop every latent ability! What splendid avenues of accomplishment! To read the worthwhile books, to come close to nature, to grow in grace and in the knowledge and love of God—these are possibilities for every home missionary. And if with all these, he has the power of revealing his vision to others through written or spoken words that glow with shining light, what further possibilities open up before him! Our religious journals are eager for the story of his work. Our churches "back home" will hear him gladly. He will be in demand as a speaker on many occasions of state-wide and nation-wide significance. The able home missionary who glories in his calling will meet with universal acceptance. He requires no apology. He can hold up his head in any company.

Women Workers Needed

Home Missions should utilize much more fully than at present the talents and devotion of well trained young women. Our societies have long been deeply indebted to the Christian women of the churches for keeping the fire of missionary enthusiasm aglow upon our altars, but for the most part the work has been done by men. Increasingly, however, schools, colleges and seminaries are fitting women for types of Christian service in which they are bound to prove particularly efficient if they are given proper encouragement and support. As our work is now organized, there are not sufficient openings for those who apply. But home mission boards may well consider this opportunity for more effective accomplishment. In law, medicine, teaching, business, music, literature, women are accomplishing great things and in this important field of vital religious service they ought not to be handicapped by outworn tradition or official narrowness.

Current Economic Distress

Now just a word having to do particularly with an immediate emergency. The present economic depression has placed a heavy burden upon home missions. Not only has it curtailed the usual contributions of churches and individuals; it has struck besides at the communities which the home missionary serves and which in normal times provide a major portion of his support. With mines and mills shut down or running only part-time; with agriculture well-nigh prostrate in many sections of the country; with every sort of industrial activity peering apprehensively into an unknown future, the man on the field is confronted with a situation difficult in the extreme. His meagre salary is dwindling; his people out of work and discouraged, in some instances even suffering for the necessities of life.

The national societies somehow or other must get behind these men with emergency grants. We cannot fail them in their hour of need. Let the great family of Christians in the rank and file of our membership remember their representatives on the field and come to their help. They will surely do so if those who know the facts will let those facts be known.

In conclusion I would again call your attention to the "Data Books," to the sections having to do with the studies pursued by this commission. Here are special reports of immense value, products of much study and conference which are brimful of information and useful suggestion and which will serve as excellent groundwork in our coming group discussions. May we approach our conferences on the various phases of task and administration in all candor and breadth of sympathy and interest, determined to find new light and new leading for the better accomplishment of the mighty work committed to our hands.

PROMOTION AND PUBLICITY IN THE INTERESTS OF HOME MISSIONS

by Rev. Charles Stelzle, *Chairman,*
Commission II

A study of the religious beliefs of the adult population of two hundred American cities made with the coöperation of the leading newspapers in each of these cities, demonstrated that 87 per cent of those who replied to the questionnaire

printed by these newspapers, accept the major doctrines taught by the Church but a comparatively small percentage are sold on the idea of the Church itself.

That is, the people believe in what the Church teaches but they have not the same confidence in the Church as an institution, and this implies that they are not enthusiastic about the work that the Church is doing. The public does not know the Church. Somebody should write a book on "The Church That Nobody Knows." But what do church officers, as a rule, know about the activities of their own denominations? What does the average preacher know? Under the circumstances, what can we expect the public to know?

Some time ago I lectured at the Chautauqua in sixty-nine different cities on the general subject of "The Church and the Man Outside." In each city, I invited the preachers to meet me in the big tent to talk out their own local problems. Invariably, I asked this question: "Suppose you were a man outside the Church. What great appealing, challenging thing is there in your own Church, or any Church in this town, that would make you say, 'That's great! That's worth lining up for!'" In not a single instance did any preacher give an immediate response to my question. If these men had been employed by any business concern, as salesmen, and if they could not have told instantly why the product of their Company should have been purchased by a "prospect," they would have lost their jobs at once, and yet these same men are engaged, presumably, in the greatest business in the world. Who is to blame for the ignorance of ministers, church officers and the public as a whole? It must be those who are responsible for the promotion and publicity of the churches, whether they are local or national.

The great task in the promotional work of religious bodies is to convince the public that the Church can make good on its promises, and that it is the capable organization which churchmen actually believe it to be, and that it is therefore worthy of support. What is the Church doing to win that support? We are discussing this subject just now, purely from the standpoint of promotion and publicity. According to the report of the Committee on Recent Economic Changes, appointed by President Hoover, there was spent last year in this country for all advertising purposes, \$1,500,000,000. The advertising men themselves say that fully \$2,000,000,000 was spent. According to the report of the United Stewardship Council, which represents all of the important Protestant de-

nominations in the United States, the total gifts from living donors, for the work of the Church during 1929, was approximately \$515,000,000,—a little more than one-third of the amount spent for commercial advertising during the same period.

If we were to include those denominations not affiliated with the Stewardship Council, the amounts expended for these purposes, both benevolent and congregational, would not exceed \$520,000,000. And if the money received through legacies were included, the total contribution to the Protestant churches for all purposes would probably amount to less than \$615,000,000.

Business in this country has enlisted the highest-paid writers in the world in order to prepare its advertising, some of them receiving annual salaries which are small fortunes. By every device of text, typography, art work, color, and all the mediums which stir human emotions, the attention of the public is attracted, the desire for the product advertised is created, the conviction for the need of this product is secured, all of which has for its purpose either the immediate or the ultimate action of those who read as they run.

It would be pathetic to compare with this enormous propaganda the amount of money and the service of personnel which the church employs and distributes in the execution of the greatest task ever given to man. Even if we were to include all of the means employed in the preaching of the gospel for the sheer purpose of creating "new business"—to use an advertising man's phrase—the amount would be pitifully small; but if we were to limit ourselves to the amount of money and personnel used in the direct field of publicity and advertising the Church as a whole it would make so poor a showing that the business men, who in the last analysis control it, could rightfully be accused of playing with the job.

According to the official statement which calls this Congress together, it was said that the general purpose of the Congress was, among other things:

I. To define the present task of Home Missions in the light of the great changes which have taken place in the life of the nation and the Church within recent years, and to re-evaluate the objectives and methods of Home Missions.

II. To check up on the administration of Home Missions to discover, if possible, better policies, methods, and technique, and to bring mission boards and agencies up to date in every

particular that they may wisely, economically, and efficiently administer this great task.

III. To devise ways and means of bringing to the attention of the entire Church of Christ in America the importance, urgency and magnitude of the home missionary enterprise. It can readily be seen that the question of promotion and publicity enters very largely into the task thus defined.

How may the Home Mission agencies of this country proceed? A first class advertising agency, in taking the account of a client, would do a number of things before it recommended advertising methods. It would get all of the facts—about the market, the product, and merchandising methods. It would then set up an advertising plan which would meet the needs of its client. This is exactly what the Home Mission agencies of this country need to do—and they should do it unitedly. They should get all of the facts.

The telephone companies in our great cities are constantly making social surveys of extensive communities, not because they are particularly interested in the living conditions of people and how much they earn, but in order to find out where to place their wires, so that they may do the greatest amount of business in certain communities for ten years to come.

The railroad companies study vast territories—soils, levels, mountain ranges, valleys, rivers, as well as the human element. They then reproduce these findings in elaborate reports and blueprints, and the civil engineer who makes these studies sees the entire task of railroad building completed before the first spike is driven, or the first track laid.

This is exactly what the Home Mission agencies of America must do, if they would adequately meet the situation in this country, not only today but ten years hence. The trouble is that in most cases the Church is caught napping when rapid changes come about.

The managers of the General Electric Company in this country eagerly await news of discoveries in their chemical laboratories which will require changing all of their processes of manufacture, and they welcome suggestions which may demand the scrapping of machinery that was installed only a few months previously. But apparently, the leaders in the Church are afraid that tomorrow may be different and when it is different they are rarely prepared to meet the new condition.

A fine start has been made in the direction of survey work by the splendid studies done by Dr. Herman N. Morse, who

is in charge of this work for the Home Missions Council, but this is only the beginning of what should be done in this field.

The interpretation of this material, the clear-cut statement of what it implies,—involving the prophetic spirit and insight—is the most difficult task in connection with the whole enterprise of Home Missions and of the Church as a whole. The greatest man in any walk of life is not the engineer, not the man who can do things, but the man who can see things and state them so that others can see them. In commerce and industry, after a plan has been worked out, it is comparatively easy to secure men who can execute this plan. The same thing is true in the work that we are discussing. If the task of Home Mission agencies is to be accomplished, it will depend upon the prophets, seers, the men and women who are the leaders in Home Mission agencies.

Assuming that the field and its problems have been studied, it then becomes a question as to the organization which is to execute the plans inaugurated. One of the supreme purposes of this Congress is to “check up on the administration of Home Missions to discover, if possible, better policies, methods, and technique, and to bring our mission boards and agencies up to date in every particular that they may wisely, economically, and efficiently administer this great task.”

How this is to be done will no doubt be determined by the various groups which will be in session during the meeting of this Congress. Let me say at this point, however, that we must not be afraid of criticism. We are often too much concerned about our dignity. Solomon said “Folly is set in great dignity.” The most dignified man I ever saw was a 3,000-year-old mummy in the Metropolitan Museum of Art in New York City. A single grain of life would have knocked the dignity clear out of him.

After the task of Home Missions has been definitely outlined, the methods to be employed in promotion and publicity will come into play. It isn't possible to even tabulate what these are to be. One thinks of printed matter, posters, exhibits, mail appeals, and the usual methods employed in the routine work of promoting Home Missions. I should like to outline quickly four major mediums which may be utilized in the publicity and promotional work of the various boards.

I. There is no doubt that the daily newspapers in this country are making an enormous contribution to the promotion of religion and in telling the facts about the accomplishments of the Church. If the space given by daily newspapers to the

work of the churches were to be paid for at regular advertising rates, it would be unquestionably true that the daily newspapers are contributing more for this purpose than is spent for any other single method being used by the churches themselves. The daily newspaper has the advantage of appearing every day, being read by practically every man and woman in the community. It already has an entrée in the homes of the people; it is not looked upon with suspicion; it is not necessary to overcome the prejudices of the people.

Practically every important daily newspaper in the United States has a religious editor who is trained in news gathering and who, whatever may be said by some individual ministers or church officials, has a keen sense of news values. The great national newsgathering organizations, such as the Associated Press, the United Press Associations, and the International News Service, carry an enormous amount of religious news by telegraph to every section of the United States and sometimes to every part of the civilized world. Frequently the cost of telegraphing the news of a single religious congress of a week's duration and the space given by local newspapers to the printing of these despatches, if paid for at the regular advertising rates, would amount to more than all of the money spent during an entire year by all of the Protestant denominations of this country combined for advertising and publicity.

The religious press is also making a notable contribution in the promotion of Home Mission work. Great credit should be given that part of the religious press which is subsidized by denominational organizations, but special appreciation should be expressed concerning the contribution being made in the promotion of Home Missions by independent religious newspapers. The editor of the religious newspaper is often the prophet and the interpreter of current religious events and he serves as the guide for innumerable preachers in their discussions of these problems.

II. The radio has come to be one of the most important factors in the life of America. Recently, when I was discussing with a prominent church leader the message of the Prophet Amos, he at first thought that I was talking about "Amos 'n' Andy." Some time ago, I wrote to Mr. Atwater Kent, suggesting that he have his great singers close their Sunday night programs with a sacred song. My suggestion was adopted. Then I wrote to 300 other Radio Stations throughout the country, making the same request, and today, not only on Sundays but on week nights, many of the programs close with

the verse of a hymn or the rendering of a sacred solo. The hook-up of the Radio Stations throughout the country, conducted by the Federal Council of Churches, working in coöperation with the New York Federation of Churches, through which sermons and song services are broadcast, if paid for at commercial rates, would cost nearly \$1,000,000 per year.

III. Advertising men are ready to make important contributions in promoting the work of the Church. We may secure the coöperation of the Advertising Federation of America, with its 250 local advertising clubs. Recently a committee of New York advertising men was formed by the Golden Rule Foundation, consisting of a score of the most prominent men in this field. One of the largest commercial art concerns in the city made a series of posters for the Foundation without expense. Letters were written to advertisers and newspapers throughout the country, securing their coöperation in the observance of Golden Rule Week.

As President of the Church Advertising Department of the Federation, I was responsible for special conferences on church advertising at several of the national conventions of the Federation—in Denver, in Detroit and in London, England,—out of which grew a very large interest in church advertising and publicity. All of the service rendered by these men and by the Department was given gratuitously. Recently, in connection with the New York Advertising Club, we offered an award of \$1,000 for the best "Go to Church" poster. All of the money used in connection with this campaign was contributed by the advertising men themselves.

IV. Motion pictures may be utilized in promoting the work of Home Missions. There is no doubt that the motion picture influences the life of the great mass of people more than any other single factor. The possibilities in this field are enormous. The motion picture industry is now in a state of flux but under any circumstances, no one will deny that motion pictures will become an even greater influence in the educational and cultural life of the whole people. I cannot refrain from asking the question—how much actual coöperation has been given those who are honestly trying, in a practical way, to pull up the industry so that motion pictures may be so improved that they will be acceptable? Most of the criticism is distinctly negative and much of it is decidedly unchristian in character. One of the most prominent citizens in this country, highly regarded by all classes and a benefactor to his city, has set aside a fund of \$1,000,000 for the pro-

duction of motion pictures to be used in the churches, just as soon as the churches themselves can agree upon what they want.

Whatever may be the form or method used in promoting or giving publicity to the work of Home Mission agencies, they should contain the following elements:

First: Emotion. There is no such animal as a "hard-headed business man." The average business man is full of sentiment. This is shown in Rotary Clubs, Advertising Clubs, Labor Unions, political meetings or wherever else men get together. Indeed, quite contrary to the average opinion, men are more emotional than women—at least, they express their emotion more generally, and they respond more readily to the religious appeal. This has been the experience of practically every evangelist. I have raised millions of dollars through mail appeals for New York social agencies, based largely upon an appeal to the emotions.

Second: Simplicity. Martin Luther always preached to the servant girls in the back seat, because he knew that if they understood, everyone else would. In His parables, Jesus spoke in pictures. The New York Daily News, our leading picture paper, has the largest circulation of any newspaper in America. I once asked the editor of a syndicate of some hundreds of papers for which I was writing a daily editorial, whether he wanted me to prepare a particular story. He replied that the story would not get across, saying that 90 per cent of the people of this country are "nuts," and that we had to write for the "nuts." Mr. Hearst writes for the "nuts" but in a banner across the top of his paper appear the words: "For people who think." This is good psychology. The mentality of the average adult in this country about equals that of a thirteen-year-old child. I admit that a thirteen-year-old child is no fool. We may find fault with the people because of what we regard as their low mentality, but this is the way God made them, and we have to take them as they are.

Third: Understanding. The greatest need in the Church today is for interpreters of human experience. In order to understand people, we must know them, and knowing them, must be able to interpret them not only to others but to themselves.

Fourth: Authority. In the last analysis, every great problem before the American people today is fundamentally religious, and the leaders in the Church are supposed to know more about religion than anybody else. Unfortunately, this is not

always so but the world expects it of us. The civil engineer is the authority on building bridges and railroads. The mechanical engineer is the authority on building engines and machinery. The leader in Home Mission work must likewise be the authority on religion and the problems which are confronting the agency which he represents—he must know more about them than anybody else—and this is particularly true in his promotional and publicity work. This note of authority begets confidence. It is the secret of much of the success of the Roman Catholic Church.

Fifth: Adaptation. Jesus was a careful diagnostician. He had no patent methods. He treated people as individuals and no two people are exactly alike. We are different even to our finger tips, as demonstrated by the Police Department. Calvin, Wesley, Finney, Moody each adapted their messages to the people of the times. They all preached the same old Gospel but they emphasized the particular truths which needed to be presented to meet the needs of their day and generation. In promoting the work of Home Missions no rigid rule must be adhered to. Publicity should have many angles, depending upon the kind of people to whom we are appealing.

Sixth: Enthusiasm. We must show others that we believe in our task—believe in it so thoroughly that we are on fire for it. Men become excited about everything else—about politics, about prohibition, about unemployment, about the tariff, about international relationships. We must become enthusiastic about religion and about the organizations that have been perfected to promote it through Home Mission enterprises.

Seventh: Sincerity. Study the advertisements in the great magazines, which are selling at \$10,000 or more per page. Observe the openness and transparency of the appeal, the absence of exorbitant claims. Truth is on the surface. Plain honesty is needed in advertising Home Missions. Of course there must be truthfulness but there must be more than that. There must be sincerity in conviction, and expression.

Eighth: Positiveness. In promoting Home Mission work no invidious comparisons must be made with other churches. There must be no “knocking” of anybody else. Statements should be positive and constructive rather than negative and destructive.

Ninth: Unity. Our appeal should be a common one, particularly as we promote and give publicity to problems with which we are all concerned. We must get together in our appeal on the major facts. Such action would inspire confidence,

especially among the larger givers in the Church as well as outside of it.

I want to say a word about the publicity man serving the various boards. He is the Public Relations Counsellor—the contact man. What kind of men and women are you getting for this job? How do you treat them after you get them?

Unfortunately, those who have been charged with the responsibility for publicity in the Church have been compelled to work with extremely limited budgets. They have been forced to practice economies which make it utterly impossible for them to do their work adequately.

In industrial life the production department skimps at every point, saving pennies, but in its promotion department, it flings the dollars recklessly. We are not asking for recklessness in publicity work, and in behalf of publicity managers; we simply plead for a more generous attitude on the part of the board toward the men who are charged with one of the greatest tasks assigned to any executive in the organization.

The publicity man should be taken in on the ground floor in all discussions of promotional work so that from the very beginning he will be familiar with the facts, the spirit, and the entire task in order that he may adequately and fairly interpret the work of the board to the public and to its constituency.

The publicity man should not only win the public to the support of the enterprises conducted by the board, but he should be big enough to point out to the functioning agencies how the work may be improved or advanced because of his own knowledge of the field, and he should be given every opportunity to study that field scientifically, continuously, and sympathetically. After all, the publicity man represents the public. He must not only interpret the Church to the public but the public to the Church.

The publicity man, through his knowledge of all the media of publicity and advertising, should be trusted to select the particular channel which should be employed in giving facts and information to the public. If he is at all worthy of his job, he will know more about the processes, and the medium, than the average layman, and his expert knowledge should be capitalized.

The publicity man is not a magician—he has no “bag of tricks” by which he can adroitly turn out his work, nor can he always hit the bull’s eye even though he is given all the facilities.

The estimate of the publicity man's value to an organization should be based upon the total result of his work during a given period of time. A year is none too long to try the ordinary publicity experiment, and the publicity man will usually do twice as well the second year, and many times better the third year, because of his greater familiarity with personnel, problems, public and periodicals.

There is nothing more popular in this country today than religion, and nothing so appealing. Given the opportunity, the publicity man, capitalizing upon this interest in real religion, would become one of the useful servants of the Church.

COMITY AND COOPERATION IN HOME MISSIONS

by Rev. Edmund de S. Brunner, *Acting Chairman,*
Commission III

First of all may I express the regret we all feel that Doctor K. L. Butterfield, Chairman of the Commission on Comity and Coöperation, is not here at this time to interpret the work of the Commission. For the last two years he has been in Africa and Asia, and those of us who know him can well understand the loss his Commission experienced through his service to the International Missionary Council.

The detailed report of the Commission is in your hands and contains a summary of the recent developments and achievements and the present problems which the student of interdenominational coöperation recognizes in that field today. It is not my intention to resummariize that material but rather to emphasize certain trends of importance and to outline certain proposals for possible next steps in the pursuit of comity.

There is no question but that the past fifteen years have seen a growing demand for further coöperation among the home mission forces. That demand has come both from within and without the home mission movement. On the inside scarcely a conference of importance has failed to pass resolutions favoring greater coöperation. The organization of state councils of home missions to furnish the machinery for working out coöperation is one evidence that home mission executives are ready to take some steps beyond the mere passage of resolutions. Within the Home Missions Council itself voices have been raised criticising the rate of progress and calling for more rapid advance. This Congress is in part a result of

these voices and there are few more encouraging signs in home missions than this very meeting.

Even more insistent has been the demand for further progress from those outside the officialdom of home missions. Publicists have raised the whole question as to the ethics of the home mission appeal and have charged that competitive churches are maintained with funds raised on the basis of other appeals.

The everyday, practical man facing a competitive situation in his own community has grown increasingly restive. In thousands of cases he has tried to secure both relief and better service by combining churches and in hundreds of cases he has succeeded. But that success has been so tardy and so difficult of achievement that a national agency, the Community Church Workers, was created in order to assist local communities to achieve their ends. Tardily, too, this organization has been recognized by Protestant officialdom when a more courageous attitude on the part of that same officialdom would greatly have facilitated the achievement of coöperation in many rural communities where it has failed and where such failure has resulted in bitterness and in criticism of church administration.

Impatience with the slow progress of coöperation exists also in the city, a fact of great importance that I believe is too little recognized. The proof for this statement is to be found in a report published only today by my colleague, Dr. H. Paul Douglass, with the title "Protestant Coöperation in American Cities." For the past three years Dr. Douglass has been making an exhaustive study of the operations and the aims of church federations. He has studied these federations in more than twenty of the largest cities in the United States. I am told that it was hurried through the press so that his findings and his mature judgment might be available to help us in our discussions at this Congress. And here are some of the things that he says he has found in church federations which are organized—if any church body is—for the express purpose of bringing about interdenominational coöperation.

Dr. Douglass finds that the denominations that coöperate in federations are inclined to lag behind the ideals and impulses of the rank and file of their constituencies. He says: "There is a good deal of evidence to suggest that they are afraid of the warm-hearted irresponsibility of their lay constituents—perhaps also of their own better natures." As a result of this timidity Dr. Douglass finds that "ultimately there is very

little which the federation can frankly discuss except accepted routine. The resulting mood," he pointedly adds, "cannot be very courageous."

Actual dissatisfaction with the slow progress of coöperation has perhaps not gone as far in the city as in the country though it has been rather clearly registered in declining contributions to home missions, a tendency which ought to speak with some force to administrators.

I take it that one purpose of this Congress is to survey soberly the situation in which we find ourselves rather than to congratulate ourselves on the progress made. We must ask whether or not the criticisms alluded to and the evident dissatisfaction of many of the laity have a basis in fact, in view of the progress in coöperation recorded by the report of the Commission on Comity which is in your hands. Is it possible that the laity have simply not caught up with the procession?

The answer unfortunately is a negative. The critics are largely right, not in all particulars, but in many. The rapidly changing conditions of modern life are intensifying competition. Progress there is, but *progress that is at a slower rate than the increase in need.*

Consider the city with its material glories, its abounding riches, its appalling poverty, unemployment and crime, its absorption in the pursuit of wealth, its churchless millions. It would seem that the situation in the city offers an invincibly compelling motive for those who proclaim the social efficacy of the Christian way of life to unite in attacking these problems. In the face of the need the urban gestures toward co-operation are worse than farcical. Says Dr. Douglass in the report I have already mentioned: "The churches are more than a little touchy as to their reserved rights. Regularity of denominational procedure in the initiation of any coöperative activity, and denominational profit in carrying it on, are practical tests of all proposals. 'What can best be done in common' invariably means what will not hurt the denominations. With the ecclesiastical leadership of the movement one finds almost no generous ignoring of consequences for the sake of the common end sought.

"The program as a whole," he goes on, "is entirely experimental and opportunistic. Coöperative work is simply carried on up to the point at which somebody challenges its wisdom or authority. These challenges fluctuate greatly from time to time and place to place. Moreover, even after the denomina-

tions agree to assign a given function to a federation, they frequently prove to be 'Indian givers' and take back what they once granted. The federation has to worm its way into nooks and crannies not yet pre-empted, nor later discovered, by the denominations. At no point has it free course to run and be glorified."

And again: "Protestants almost never coöperate for the sheer reasonableness of such action, or because they want to be brotherly. Coöperation at a given time or place always reflects some particular advantage or particular pressure that serves to carry over previously separate activities into a joint program at this point or that."

Full coöperation has been handicapped, according to Dr. Douglass, by denominational jealousy or timidity. "The psychology of the official coöperators," he asserts, "is that of a mouse dallying with a trap. They are terribly afraid of getting farther in than they intend."

The federation movement, therefore, he says, "succeeds on practical levels by the utilization of naïve impulses and the avoidance of major difficulties, not primarily because of penetrating thought or high courage and leadership." Nevertheless, in spite of these handicaps Dr. Douglass asserts that it "has established a new order of church life and constitutes an achievement that appears greater rather than smaller, when the niggardly conditions under which it has been accomplished are understood."

Drawing attention to the changed mood that has arisen within recent years in regard to things religious, Dr. Douglass concludes: "Perhaps the federation movement has reached the limit of its growth with its present depth of soil. Very likely it must now become much more than it is, or else much less."

What is true in the city is true more abundantly in the country. In more than half the states in the union the percentage of adult population in church outside of cities of over 25,000, was less in 1926 than in previous ten-year periods, according to the Federal Religious Census. The worst record in this regard, apart from the South, is made in the states that are predominantly Protestant territory, and within this group the losses are greatest in the so-called home mission states.

This is the picture in the large. Let us now examine the situation in more detail. The Institute of Social and Religious Research is just completing under the direction of Miss Elizabeth Hooker, a study of some 450 underchurched counties.

Though there are naturally variations the general tendency shows that in the very counties in which home missions has the clearest field little appreciable progress has been made in reducing the proportion of the population outside the Church except in the cut-over areas of the Middle West and in Montana. However, the cases of marked increase in the proportion of population in church are for the most part in counties in which the Roman Catholics or Mormons are strong, or counties where competition has been reduced or eliminated and in which the denomination chiefly responsible has sincerely and wholeheartedly attempted to give the people its best. The fact that it can be done makes more tragic the fact that in so many areas it has not been done. What possible defence, then, can there be for the continuation anywhere of the old regime of unrestricted competition? What possible blame can attach to those on the outside who observing such a situation, decide that the gap between resolutions favoring comity, and the practice of comity is so wide and deep as to call into question the sincerity of the resolutions?

During this last year the Institute of Social and Religious Research has been intensively resurveying 157 field projects, both communities and counties, first studied in 1920 or 1925, in order to discover what trends have developed. Several hundred localities and upwards of 3,000 churches in every section of the United States have been revisited. These places were selected with great care and are reasonably representative of the average situation in rural America. The final tabulations are not completed but all the material has been gone over and some major trends are becoming clear.

In the main there has been little change in the situation. Some scores of churches have closed but this has not been because of comity arrangements. Rather it has been because struggling groups gave up the struggle, done to death by social forces beyond their control, and one of these forces—competition. Some churches have been founded, mostly of the emotional groups like Holy Rollers, Four Square Gospelites, who have moved in where others moved out. They have moved in because other nearby churches, chiefly in villages, have made no effort worthy of the name to serve areas surrendered by the struggling churches that died.

The Institute's previous studies have shown that the open country is barely half as well evangelized as the village. Despite the competition in these localities, averaging nearly ten churches for each community, there has been little appreciable

improvement in this situation. The more prosperous farmers are joining village churches but in the average case the village churches are not accepting responsibility for the areas from which these people come.

In the matter of home mission aid also there is scant improvement. Some few excellent projects are being given adequate aid including several larger parishes, but in the main home mission aid is administered to competitive churches as oxygen to keep them alive and permit handfuls of people to sing their hymns from books bearing the name of their own publishing house instead of some other. In the main, home mission aid in these average American communities is designed to help weak denominational organizations retain a specific denominational connection, rather than to serve the needs of a community or even of a population group. In short it is conducted on the nineteenth century plan.

Furthermore, little or no account has been taken of changing social conditions. Hundreds of miles of improved roads have been constructed in these areas since the Institute's last studies. There has been an increase in the number of automobiles. Community boundaries have widened and communities are better integrated. The result is that churches which a few years ago faced little competition now must compete with others. Changing social conditions have thus increased competition more rapidly than the slow progress of comity has eliminated it.

This competition is intra- as well as inter-denominational. In one county in Pennsylvania half the fifty odd churches of one denomination are competing with churches of their own household of faith. In a New England county one-third of the organizations of another denomination are similarly struggling for members with churches of their own name, and in both cases, of course, with those of other names.

One of the most discouraging features of this situation is the attitude of the denominational administrators toward it. Again and again it was found that the weaker one-church fields were poorly supported. Where there was a clear field the work was on part-time, unaided and often manned by an untrained man. In the competitive situations were found better trained men, often on full time and not infrequently assisted by grants-in-aid. Despite disclaimers these facts apply, though in varying degree, to all denominations.

These are not pleasant statements but there is nothing to be gained by refusing to face the facts fairly and squarely

in city and country alike. For those outside the Church are uninterested in our extenuations and excuses, our explanations based on history and tradition. They ask, if they have not lost interest entirely, "When will you cease excuses and come to action?" And that question gains force with every day in view of the very slow progress that has been made in applying the technique of coöperation.

Why does this situation continue? It continues chiefly for two reasons. In the first place too large a majority of our church administrators are utterly unmindful of the operation of social forces like enlarging community boundaries, shifting populations and the like. They are more concerned with churches than with needs, with the problems of organization than with the problems of people and areas.

In the second place competition continues because, with all honor to the exceptions, most denominational administrators wish it to continue or lack the courage to deal with competition in any statesmanlike way.

The proof of this statement is all too clear to any one who deals with the administrators on the field rather than in committee meetings or congresses called to discuss coöperation. Let me give you three illustrations:

The report of a recent nation-wide study of farmers' towns published figures that showed that as the number of churches per 1,000 persons increased up to five, the proportion of population in church and Sunday School increased. Isolating from its context this single fact and ignoring a whole series of facts given on the other side, the State Secretary of a leading denomination used it in an article to prove that the myth of the harm of competition was thus forever exploded; by way of reinforcing this alleged conclusion of the study, the author quoted some imaginary statistics of his own devising which nowhere appeared in the report, but which he nevertheless credited to it. Several other papers copied the article, of course without verifying the quotations, because doubtless they lacked experience with the statistical skill of dyed-in-the-wool denominationalists. This is only one of many examples of like wishful thinking.

While state or district executives are as a rule less inclined to comity than national administrators, it was none the less the executive of a national board who recently declared at a small luncheon that: "After all, with churches as with business, competition is the incentive to results." Is it amiss to conclude from such an opinion that ministers not having enough to do

to compete with the individual and social sins of their communities must needs compete with one another to make profitable use of their spare time? Apparently this leader has not read enough of the literature of business to realize that even here the note of coöperation is creeping in. Apparently too, he does not feel that interdenominational relations should be on a higher plane than those of business.

Again in one of the mountain states administered by the national boards where there are existing comity agreements a curious situation has recently been discovered. In compliance with these agreements denomination C had closed several churches, leaving the field to denomination A. Denomination X, however, purchased these churches and installed ministers giving each a grant averaging just under \$1,000 a year. Both denominations belong to the national and state home mission councils.

Frankly, is not some of the scorn with which outsiders regard church administration in this country merited? What we really have to ask ourselves is this: When we say "coöperation" do we really mean coöperation, mean it without any mental reservation as to the possible consequences to the prestige and authority in a given locality of our own particular denomination? I know from my own experience that all too often we do not. Usually we mean we are willing to give away what we do not want.

What, then, shall we do to be saved? It is for this Congress to take the next steps. Four such steps have been outlined in the report of Commission III. May I repeat them?

1. Each of the various forum groups of this Congress thinking from the point of view of its own particular interest, should determine what types of mission work can be best done as coöperative enterprises: either in those fields where the task holds no possible denominational advantage, or in situations of greater hazard and uncertainty than the individual denomination can well cope with alone, or where the service to be rendered is necessarily to people of such diverse groups and denominational affiliations, or of none, that no one denomination can possibly hope to meet the need.

2. There should be selection of types of service that can in future be best rendered through joint agencies, such as the promotion and administration of rural or city work, architectural service, and the like.

3. Can we not select certain areas such as cities or states for definite and intensive experimentation over a period of

years, involving a re-study of church establishments, intensive effort to effect readjustment of all over-churched situations, the extension of units of the church into under-served areas or unreached population groups, and the proper coördination of denominational or interdenominational agencies now at work within the area?

This suggestion is premised on the belief that the way to national coöperation may perhaps be achieved by the practice of coöperation and perfection of technique in smaller areas that may be more disposed to work together than the nation as a whole. Ohio and some of the New England states have begun to show the way here. They should intensify their efforts with national help if needed, and others should follow in their train.

In short, we must find some way to make our coöperative technique operable. This audience would probably vote by a large majority for putting teeth into the Kellogg Anti-War Pact. Perhaps the leadership of organized Christianity in the cause of world peace would be even more effective if the churches would practice within their own relationships the principles they uphold in international relations. If comity is to mean anything some way must be found to put teeth into comity agreements.

4. We should plan for a definite effort to carry statements of principles, definitions and procedures down to the smaller ecclesiastical units for their acceptance and understanding, in order to create support on the part of the church constituency for comity and coöperation, to encourage and support existing denominational leadership in its coöperative efforts, and to surmount present difficulties in the way of effecting necessary comity adjustments. There must be a change of attitude among the rank and file of clergy and administrators. Too long the defensive shield of organizational prestige has shut out the rays of the sun of Christian tolerance and coöperation.

These may seem partial steps in view of the situation but home mission administration cannot be reconstructed in a day. The techniques for further advance are in the making. From this point of view the progress of the last 10 years is most encouraging. Now is the acceptable time for adopting the slogan Dr. White gave us at the opening to advance by the application of sheer Christianity to the situation. Only so will the way be cleared for the Church to survive and serve the social needs of this complex day.

ADDRESSES

HOME MISSIONS AND THE MODERN WORLD

by Rev. Carl Wallace Petty, *Minister,*
First Baptist Church, Pittsburgh

The discussion of the evening has no ambition to live up to the size of the subject chosen for consideration. But since some things are to be said about Home Missions and some appraisal of the modern world will be attempted no more limited topic seemed adequate. The enterprise of Home Missions constitutes one of the most significant and romantic chapters in the history of American Protestantism. In fact if the term Home Missions be interpreted with a pardonable elasticity it might easily be made to include the complete record of Protestant achievement across the last three centuries of our national progress. Not only would it contain the story of the expansion and extension of our American projects, but interwoven into the fabric of the epic would be found much that has influenced and inspired the policy and progress of World Missions. The vision that projected the part America was to play in bringing the kingdoms of this world under the regency of the love of Christ was born in Churches fostered by the Home Missionary spirit. The money that has financed the glorious achievements of our far flung battle line was taken from the pockets of men who caught their inspiration in local Churches and the personnel that has carried on the campaign in far places under alien skies has been an American Expeditionary Force trained and enthused in Churches founded and subsidized by Home Missions. There is a sense in which the story of Home Missions is the record of American Protestantism in all of its ramifications.

But this Congress, while not blind to the opportunity and responsibility the American Churches confront in a world program of redemption, is especially interested in the immediate problems and future perils and possibilities that make up the picture of the religious life of modern America. Probably in a way deeper than we can imagine the manner in which these situations are dealt with in our own land, will affect the trend and significance of all world attempts to establish the Kingdom of God. The recognition of this serious fact, no doubt, is the undergirding reason for this assembly. The Ameri-

can Churches in a peculiar way have been matched against one of the epochal hours of change and world reconstruction, and upon the way in which they acquit themselves in this hour swing large issues for the future of mankind. It is a humbling moment. It is no time for selfish swagger or blatant boast. If world leadership has come to America, it is a sacred trusteeship to be discharged as a holy trust, not an opportunity for economic exploitation or nationalistic exaltation. And if this leadership is to be accepted as a trusteeship and not turned into an orgy of exploitation, the statesmanship of the Churches will have to quicken its wits, expand its horizons, consolidate its forces, revamp its program and find a way to refire the enthusiasm and zeal of a Protestantism that is sorely tempted, if it has not already partially yielded to the temptation to smug complacency and self-satisfaction. The challenge that confronts the American churches which is freighted with destiny for the whole world has been stated magnificently by Dr. William Adams Brown, in the words that have been ringing in my mind like a tocsin of war ever since I read them, "It is our aim to win men and women to discipleship to Jesus Christ and to help them to discover and to accept for themselves and for society the full consequences of this discipleship." The full consequences of this discipleship! That there are a very much larger number of people in our land who are attempting to accept and discharge the full consequences of their allegiance to Jesus Christ than the critics of religion allow goes without saying. But the most sanguine and optimistic among us would not dream of asserting that such a fidelity was a characteristic of American Protestantism as a whole, or of any large part of it.

But the hour has struck. There is no longer a reason for talking about a time of transition. We are in a new world. The changes during our generation have been swift and kaleidoscopic. The forces at work have been as subtle as they were titanic. The process of change has come not so much by modification of old institutions and ideas as through a more or less complete dislocation of those institutions and ideas. It is a new world. It does not suffice to meet the demands of a new world with the epigram, "Humanity is the same in every age." Shailer Mathews has said that an epigram is the statement of a half truth made for the purpose of irritating those who believe the other half. There is a sense in which human needs do not change, but the other side of the epigram reminds

us that an organism to live must adapt itself to its environment. And the organisms that have a tendency to overlook that biological law ought to visit a museum and look long and intelligently at a reconstructed saurian.

One of the enheartening phases in our present situation as disciples of Jesus is the fact that our religious leadership is not blind to the critical character of the hour. Five years ago in Stockholm the imperative need of reemphasizing the changeless elements in Christian discipleship and of discovering its contemporary responsibilities was discussed frankly and humbly. At Lausanne in 1927 the ecclesiastical structures through which religion must function in the modern world were reviewed together with a searching scrutiny of doctrinal positions and statements. Jerusalem in 1928 was the scene of the Missionary Conference, the results of which have given fresh color to our religious thinking and doing ever since. And while the field of our inquiry is more limited and the bounds of our discussion more carefully defined, still this Congress has a worthy place in this hierarchy of conferences as we seek to discover intimations as to the whither of American Protestantism.

I. Historical Résumé

The whither of American Protestantism is naturally conditioned by its whence. Origins are significant at least as focal points from which to gain perspectives. They can be easily exaggerated as to contemporary importance. When Walpole the English statesman replied to a friend who had asked him what the sick parliamentarian wanted read to him, "Anything but history, I know that isn't true," he expressed the judgment of a man who had learned how easily sanctified custom and blind tradition could do to thwart progress. We are primarily interested in the contemporary task of Home Missions. In a brief résumé of the history of the enterprise we will seek to note the continuity of the project, gain inspiration from its victorious achievements, and at the same time, honestly mark off some of its limitations and isolate if possible some of its policies, which although no longer effective or necessary still survive to compromise the program of the present and the future.

As Dr. William R. King has so truly observed, the history of the Home Mission enterprise falls naturally into three cycles, each a hundred years in duration. The first cycle em-

braced the heroic years when on the eastern fringe of this western continent hardy men and women gave themselves to the heroic task of wresting from a none too friendly environment a foothold for a new civilization. It was, however, a colonization project that had as its dynamic a conscience. It would be foolish to say that no economic factor was involved, but it is just as fallacious to find the cause for the migration to America in a theory of economic determinism as some of our modern historians are attempting to do. There were political involvements in the motive behind the daring enterprise, but these had been largely precipitated by the refusal of strong men to compromise their religious convictions even at the behest of the State. That conscience that would not bend where spiritual matters were at issue was the conscience that gave fibre and sinew to the colonization of America. Whatever may be the future of these United States they constitute the one first-class world power that was born Christian. From paganism to Christianity has been the history of other nations. We need to fear lest we reverse the order and from our Christian origin slip into paganism. For a century those forefathers of ours worked away building their meagre homes and crude little Churches in a hostile environment so that they might "worship God according to the dictates of their conscience and with none to molest them or make them afraid." Today the motorist rolling along across the New England roads passes time and again the four corners where stand the little Church, the school, and clustered about the homes—those three columns upon which was erected the real American tradition. Home Missions in a cycle of colonization was a matter of building an abiding place for a Christian Conscience.

The second cycle in the Missionary Movement saw some significant progress in the building of American civilization. The vast territory between the Atlantic and the Mississippi was opened up for settlement during that hundred years. The break between the colonies and England with the suffering that marked the Revolutionary War was written into history. Hard times followed. The troublesome period was aggravated by the uncertainty and disorganization of political and commercial life attendant upon the transition from Colonial to Federal forms of government. The final ratification of the Constitution brought temporary respite but the War of 1812 followed swiftly and harder times and greater suffering and unrest ensued. The opportunities presented by the Louisiana

Purchase and the opening of the free lands in Ohio seemed to thousands as a way out. So once again the pioneers struck their camps and were on the westward march.

In the midst of this political and economic upheaval religion struggled nobly to help. In 1717 the first moneys for Home Mission extensions were forthcoming in what are known as the "Pious Funds." The First Presbyterian Church in New York City was the first beneficiary being subsidized with funds from Scotland. Later in the century local missionary agencies were organized by several of the communions to aid the spread of the gospel and the establishment of new Churches in the regions opened up by the westward bound pioneers. The circuit rider, one of the most picturesque and potent figures in all the annals of American Christianity, leaped into his saddle and started to make history. The names of Asbury, Blackburn, McKendree, and Cartwright became the symbols of courage and consecration where anxious men and weary women gathered about the pioneer camp fires or planned and prayed by the crude hearthstones that were the only spots of cheer and comfort in the lean-to cabins of the western wilderness. The cycle closed with the epoch-making reports of Samuel G. Mills, the first great apostle to the southwest, who, denied the privilege of foreign mission service, gave himself in unstinted devotion to the service of the expanding Church in his homeland. He surveyed the vast new territory of the west where a million souls went to seek their fortunes in a generation. He marked with breaking heart the physical hardship and spiritual leanness that characterized pioneer life. And as the lines of wagons filled with human souls kept pouring westward with no sign of abatement and no conception of what significant history was being made, he returned to the settled east and laid the burden of his own heart on the hearts of his brethren. The second century of Home Mission enterprise came to an end with his challenging voice calling for a new and deeper appreciation of the possibility and responsibility that faced Protestant Christianity in a growing America.

Largely as an answer to his challenge the Churches of America set up in the years between 1816 and 1832 the ecclesiastical machinery that was to provide a structure for the functioning of Home Missions until our own time. The American Bible Society, the Presbyterian Board of Home Missions, the Missionary and Bible Society of the Methodist Episcopal Church, the Congregational Home Missionary Society and the American Baptist Home Mission Society, one after another were

organized. Each organization was conditioned by the peculiarities of polity characteristic of the communion whose work it was to carry on. No coöperative factor was present. So the competitive program of Church extension was launched.

Two phases of the Home Mission Movement characterize this third cycle of its history. The first follows the trails of the expanding frontier. On April 30, 1830, the first caravan of covered wagons started westward from St. Louis. It was the beginning of a new era in the life of America. What those frontier experiences have deposited in our American epic, how they have colored our political, social, and cultural outlook, how they have modified our economic life has been made a part of history by the scholarly work of Dr. Turner. But how Christianity modified that frontier life and how it in turn modified our Christianity has yet to be fully determined and truly recorded. How the missionaries gave themselves as servants of Christ to the men and women who trekked the western plains, how they brought the good news to the mining towns with their blaring honky tonks, painted women and men who had forgotten, how they ministered in logging camps among those whom the rest of the world hardly knew existed, how they built and manned the little houses of prayer that dotted the vast prairies or nestled under the tall domes of the Rockies and the Sierra Nevadas, how they suffered and prayed, enduring hardship as good and uncomplaining soldiers of Jesus Christ, probably no one will ever be able to describe because their day is done and the frontier is gone. Some slight appreciation of the magnificent spirit of those apostles of God who wrought in that new world this reader possesses. His own mother laid her life on a frontier altar and he passed his boyhood in the meagre but godly home of one of those home missionaries who had a share in giving the gospel to those who laid the foundations of what is now that empire that abides between the Sierra Nevadas and the sea.

The advent of the immigrant thrust a second responsibility upon Home Missions during the last century. When he first arrived he was utilized as a colonization asset. How much an asset he really was Wisconsin, Minnesota, and the Dakotas today testify. But in 1882 the character of the stream of immigration took a radical change. From southern rather than northern and western Europe the new hordes came and by 1920 the foreign-born from this latter source numbered more than ten million in America. The rapid industrialization of

America made a place for these newcomers. They needed work and industry needed cheap, unskilled labor. So they settled largely in the industrial and urban centers of the land. They nestled together in their little Italy and little Hungary, and seemed to desire to transplant their continental customs and conventions in the new land rather than to assimilate the ideals and outlook of the new civilization of which they had voluntarily become a part. It was inevitable that these new Americans should precipitate new problems for Church, State, and Industry. The Church nobly attempted to meet the opportunity this situation had thrust upon it. Americanization programs were set up, foreign-speaking Churches were organized, seminaries to train the leadership of these Churches were endowed. A commendable effort was made to introduce Christian Americans to the new citizens, and to generate a spirit of understanding and develop a real feeling of sympathy between these different groups. Together with the Indian, the Negro, the Jew, the Mormon, who present a different kind of challenge to the Church, the racial situations have made a large and important demand upon the statesmanship of Protestantism for two generations.

The immigrant has of course had a large share in shaping the strategy of mission work in the cities. The formulation and execution of that strategy has become one of the most highly specialized of all the Church's tasks. It has called for a new point of view in mission work. The rapid growth of urban population, the invasion of the immigrant and industry into residential portions of the cities, the retreat of the old American population to the suburb and the country, the stranded Churches they leave and the new Churches they need, the inability to prognosticate the status of any section of the city for any length of time, the slums with their squalor and sin, the avenues with their sumptuousness and sin, the university community, the hotel district and the boarding house section, what a challenge the city has been and is to the Christian Church. Probably no challenge has been more courageously and intelligently met. While up until a very recent date the rural policy of Home Missions has been largely a survival of the competitive Church extension program that developed in frontier days, the city problem has been met more scientifically and with at least a gesture toward coöperation.

Glorious as has been the achievement of this last hundred years of Home Mission endeavor, as fine as has been the sacrifice and service of those who have labored to make and

keep all America Christian, some very obvious weaknesses in policy, program, and administration emerge as the picture is studied in retrospect. The policy of the Home Mission organizations has been largely formulated in a high type of opportunism. There have been missionary statesmen who desired to deal with the task in a comprehensive manner, facing future issues as well as accepting immediate responsibilities. But they were embarrassed by denominational demands for statistical reports of progress, they were limited by small financial budgets and they were rushed and driven because of the inadequacy of staff assistance and administrative equipment. When the covered wagons started westward an obvious duty called and they answered. When the immigrants crowded in, an immediate necessity commanded and they obeyed. When the city challenged they accepted the dare and articulated a strategy for that important sector. But high and fine as the motives were that actuated the policies of the leadership of the last generation, the policies themselves were largely opportune. And the comprehensive strategy for Home Missions in the new world will have to be formulated in a different way. Obvious responsibilities grow fewer and fewer. The frontier has ended on the shores of the Pacific. The tide of immigration has been stemmed and racial problems are no longer the isolated clearly defined situations that they were yesterday. The city has developed in size and complexity and is conditioning the whole of American life. While we must conserve all that is valuable from the policy of the past and profit by the experiences of the bygone, still the call will not down for a more thoroughgoing, scientific and comprehensive policy for the present and future.

It is also patent from the records that the last one hundred years of Home Mission endeavor has been handicapped and compromised by denominational competition. Church extension has been motivated by two ideals, one the ideal of the Kingdom of God, the other the ideal called denominational loyalty. When this denominational loyalty is carefully and objectively scrutinized it is found many times to be a type of allegiance that relates itself to denominational fidelity much as nationalism relates itself to patriotism. All too frequently it has been pride and not loyalty, pride buttressed by prejudice, and the results in efficiency and waste, overlapping of effort and duplication of service, the overchurching in one district and the underchurching in another, have been rightly called the scandal of Protestantism. It would be just too bad

if we persist in such divisive tactics, as we face up to the problems of the new world, a new world that less and less appreciates the traditions that have kept us in competition and more and more demands that first things in religion shall be kept to the front.

II. *The New World*

And now let us take a look at this new world to which we have so often referred. What is this baffling, perplexing milieu called modern American civilization, the stupendous puzzle that is the glory of the American one hundred per cent. and the fear and dread of bankrupt Europe? What are the outstanding characteristics of the Titanic social organism that boasts of its eighty-story buildings, gloats over its billion dollar fortunes, sings its pæans of praise to mass production, makes its prayers to a golden god called prosperity and confers its highest honors on those who have won their successes in the open arena of grab and get? Colossal, complex, confident to the verge of conceit and satisfied to the border line of smugness, it has a way of striking the paralysis of fear into the heart of any lone individual who catches even a glimpse of the dynamic power in the sinews of its structure and the dynamite that lies hidden in its cargo. Timidity and confusion have been bred of that fear.

Nor is organized religion more confused by the swift transformation in American life than any other of our national institutions. Political leaders would like to know how to put in leash some of the mad dogs of crime and demoralization that haunt the highways of this new world. Industrial leaders are confused as to the future as the hands of the machine multiply at the same time both production and unemployment. The educators are perplexed. Read "Higher Education Looks to the Future" and discover how many different recipes the younger educationists of our day have for saving education. One insists that only a Ph.D. has a right to rate the I. Q. of the scholars in 8-B. Another just as confidently affirms that teachers are born and not made, and so the debate rages. Religion by and large is making as fair an adjustment to the new conditions as any other institution.

The psychology of this modern civilization is urban. Whether it be the inhabitants in a New England village or in a Georgian hamlet that you observe, the attempt is made, and with no small success, to behave as they do on Fifth Avenue, Michigan Boulevard, and in Hollywood. The women's

attire reflects the city in everything from the shape of the hat to the length of the skirt. A new cosmetic is marketed in Boston one day and sold in South Deering a week later. A new song is sung on Broadway one night and is whistled on the streets in Kokomo, Indiana, the next morning. Notre Dame wins a football game in New York City and a forester, seated by his radio in a cabin in the Rockies, follows the strategy of Carideo play by play and shouts with the hordes in the metropolitan bowl when the winning points are scored. When the moving-picture industry invaded the small towns and villages of America they did not change the physical scenery but they altered the mental outlook, at least for the younger generation, and after all it is in their hands that the destiny of the future lies. The radio became an ally in the work of standardizing the American mind. When Mr. Ford put the nation on wheels he created a fortune for himself and a new problem for the Christian Church. And the serious aspect of this urbanization of our civilization inheres in the fact that it is the sordid, selfish, and even sinister features of city life that have spread like a contagion through the land. This is to be lamented but not to be ignored by the Church. Rural districts remain, but the agricultural, agrarian traditions are fast disappearing and it is largely an urban psychology with which we have to deal in the days ahead.

The technique of our civilization is mechanical rather than human. The machine for better or for worse is with us to stay. Von Keyserling watched us pulling switches, pushing buttons, stepping on starters, and went home to write of America's Chauffeur Complex. Of course the machine in itself has nothing sinister about it. It produced our prosperity but it was not to blame for the fact that we refused to accept that prosperity as a responsibility to be honestly discharged for the common good and assumed rather that it was a piece of good luck to be exploited in the spirit of banditry and revelry. The machine gave America leisure. It was not to blame that we took our leisure as an opportunity to loaf and indulge our pleasure cravings rather than to use it in developing a finer type of American character. The machine was largely responsible for raising the standards of living, but as Dr. Luc- cock has so strikingly pointed out it was not to be held responsible for our failure to raise at the same time the standards of life. Probably much of our fear of the machine itself is ill founded. It is rich with the possibility of blessing. True, it may have a de-personalizing effect upon its human operators

if they insist on utilizing the leisure it provides seeking the false stimulations of commercialized pleasure rather than spiritual refreshment and intellectual renewal. It may have a depressing influence upon the creative impulse in certain weak personalities, but when the creative urge is deep and vital the artist emerges over all handicaps.

The problem of the machine is in its masters. What kind of a spirit will direct production in this mechanized age? Upon the answer to that question largely depends the destiny of industry. It has to be admitted that the spirit in industry has not been such as to bring great assurance at such a juncture. The brutalities of the system have been perpetrated with little abashment. Profits have been first and personalities second. Today machines are protected, primed and oiled while men are left to drift and die. But the redemption of the machine by the way of transforming the spirit of its masters may be one of the greatest tasks that confronts Home Missions in the New World.

And as the psychology of the New World is urban, and its technique mechanical, so its philosophy is largely pagan. True it is that thousands of fine folk in this land live their lives on the high levels of Christian idealism and with a keen appreciation for moral and spiritual values. But a recognition of that fact does not blind one to the effects a crude Mammonism has had on American life in the last decade and a half. It is little comfort to know that the same secular spirit challenges all religions and all idealism the world around. The counter fact remains that in no other corner of the globe has the worship of Mammon been so profitable and consequently so disastrous as among us. What is the use trying to organize men into a Crusade to seek the Promised Land when they think they are already there? If the Cross was foolishness to the Greeks, and a stumbling block to the Jew, to the modern pagan it becomes merely a trinket to be worn on a watch fob or dangling on a gold chain about the neck of thoughtless debutantes. For her there would be some excuse. She would belong to that generation that has been permitted to grow through childhood and adolescence, left in ignorance of the traditions of that faith that has made such a profound contribution toward keeping life sane and sweet in our western world. Says Joad, the young British intellectual, in his latest book, "Today we reckon with the first generation in history that has no religion and all because it has been taught none." In America we plead the religious dilemma created by democ-

racy in education as our alibi for this ignorance among our younger folk. But the paganized home with its deserted family altar and its concern for a success more to be desired than salvation, cannot evade the final responsibility.

And what makes American paganism more complicated than the secularism of any other nation on earth is the development across the last decade of a crime culture that can no longer be ignored; a crime culture with its roots in the underworld of the dope peddler, the bootlegger and the gunman, which has sent its slimy tendrils up through the whole lump of our social order. Like a deadly miasma it poisons the very atmosphere that we breathe. On the screens of our theatres the underworld drama is flashed before curious eyes. With an adroit touch that is almost beyond detection the continuity writer throws a romantic glamor over the job and slips a halo on the head of the gangster. The idiom and vocabulary of this crime culture catches in the speech of the man on the street by way of the fiction page of the magazine. It is no longer necessary to explain to a modern American what it means to "put a man on the spot" or "take him for a ride." The dance steps that originated in the black and tan resorts of the slums emerge in the drawing rooms on the avenues. One does not have to be a prude to observe as a result of this slow decay which has fixed upon our social life, things are said among us commonly which a few years ago would have brought a hot protest to the lips and a hot blush to the cheek. Today to protest is to be named a Victorian or what is the final anathema, a Puritan, while blushing fast becomes a lost art.

Let it be said again that America has its cultured Christian homes by the thousands, its high-minded men and sacrificing women, its idealistic youth and its innocent childhood, hosts of folk who have not bowed the knee to Baal or lifted up their hearts deceitfully. But the fact remains, a fact that it is folly to ignore in any serious consideration of policies and programs whereby the Kingdom of God is to be advanced among us, that we confront a new type of civilization, an American product with an urban psychology, a mechanical technique and a pagan philosophy.

III. *Conclusion*

In conclusion, if the contentions that have been so fragmentarily set forth this evening even in the remotest manner

approximate the facts concerning the present situation of the Home Mission enterprise, some obvious propositions logically ensue. Surely no program or policy of opportunism, no matter how prayerfully conceived or nobly motivated, is adequate for the task ahead. The problem is too complex, the situation too involved, and its specialized features too multifarious to risk the issue longer on the mere discovery of the line of least resistance. Saints, seers, and sages have always and will ever have their places in the high privilege of carrying to the world the unsearchable riches of the love of Christ.

THE WEST INDIES

by Mrs. F. C. Reynolds, *Trustee,*
Woman's Home Missionary Society, Methodist
Episcopal Church

This Congress pays homage to the immutability and power of God. Everything changes except the changeless laws of the Energizing Spirit. We have met here as in an academic laboratory to analyze conditions, causes, and trends, to arrange facts, and to judge so far as is possible what new relations should be established, what new tonics instilled in order that the resulting creation may be in harmony with the laws of the finest phases of life.

In interpreting the subject, "The West Indies," or that part in which we are immediately concerned, Cuba, Haiti, Santo Domingo and Porto Rico, it is my desire to put something into the mere words West and Indies so that they will say that something loudly and give us material for thought.

The word Indies unrolls the romance and the history of the past of this group of islands. There is a vast expanse of black water, the dark night leading he knows not where for Columbus and his men; there is discontent and mutterings, mutiny, determination, endurance, and then a light and a world is found. There are hesitant natives, the plume on a hat, the satin cape, the royal standard, and yes, a cross; for we must remember that the Roman Catholic Church held undisputed sway here for about 400 years. We see the glint of gold, blood, and domination. There are colonists, priests, buildings, schools, churches, and then more blood, and the native Indians in fifty years have been wiped away. Then we see slaves, and slave ships, and are reminded that this is to be the basic blood

of the Islands, and then Conquistadores extending their lines from Santo Domingo to Florida, Mexico, Panama and South America, leaving in their wake murder and theft, and followed by buccaneers and pirates. Then the English, Dutch and French vessels come sailing over the ocean and there are massacres, wars and treaties until at the close of the nineteenth century there emerge from the swelter, three republics and a bit of land that is a part of the United States. We see them lying, Haiti bewildered with her voodooism, the Dominican Republic burdened under a debt, Cuba feverish with internal restlessness and Porto Rico apathetic. We see them lying as a stranger on the road to Jericho. And perhaps it is because they are lying on a highway of importance with a wealth of natural resources that they have been dominated and exploited during all these years from without. So the word Indies will mean for us a common heritage of adventure, hardship, struggle, idealism, passion for freedom, blood and language kinship. It will mean a strategic position and possibilities for leadership.

Turning to the "West" of our subject, which we interpret as the United States, we discern political power, great capital, material wealth, scientific knowledge, self-interest perhaps, and surely good-will. What then is the import when West is joined to Indies?

When the power of a nation politically strong becomes fastened ever so lightly upon a weaker neighbor the result is a protectorate, for security, when self-interest actuates the tie, a protectorate to permit the development of the protected when good-will is the motive. So with the Monroe Doctrine, the Platt Amendment, and purchase as the ties that bind, we find marines in Haiti, Americans in the customs office of the Dominican Republic, and Cuba assured that her house will never become too disordered. This is not the place, nor person, to question self-interests. One may always tell of good-will. Impelled by this a commission under General Dawes has worked in the Dominican Republic, some members without salary for months, to give that people a sound budget. Another commission, appointed by President Hoover, is just bringing a report from Haiti, Robert Moton, of Tuskegee Institute, has spent months studying the school situation in this republic. And Governor Theodore Roosevelt of Porto Rico deserves much credit for his tireless effort and apt program in Porto Rico.

When great capital finds a virgin field of natural resources

with much unused labor, the discovery results in what Dr. Samuel Guy Inman has dared to call the economic slave. Hundreds of thousands of peons in these islands are suffering for this reason and there is such poverty as can hardly be understood in the States. Disease and ignorance accompany this.

When material wealth comes upon a land moving heavily for lack of mechanical devices, there appear roads and bridges for automobiles, busses and trucks; sanitation for the health of the workers; magnificent buildings for offices; electric lights to prolong the waking hours; beautiful residences in which to rest; gaming places, theatres, moving-picture parlors in which to be amused; ornaments for the home; cosmetics for the face; all signs of so-called civilization *ad infinitum*. But when material wealth comes upon a people before that people has been given the power of discernment of values, there is a weight placed on spiritual possibilities. Today the creeping paralysis of materialism is beginning to place its drag on the life of the spirit in the West Indies.

When good-will turns its attention toward an undeveloped area the missionary enterprise follows. Thirty years ago at the close of the Spanish-American War, the religious doors of the Islands were thrown open, and Protestantism entered upon its adventure. The result is remarkable. Working in Cuba with a form of comity—a gentleman's understanding that each shall exert its efforts in a definite section—five denominations have established churches, boarding-schools, but as yet have no hospitals and but little social service. In Haiti our government has sponsored medical clinics and agricultural schools, leaving churches and day schools for missionary care. In the Virgin Islands there are thirteen denominations serving twenty-five thousand people. In Porto Rico where the people are economically the most depressed because of over-population, it is interesting to notice that the church has apparently made the greatest impression. This must be due somewhat to the fact that real comity exists here. Seven denominations, each in its own territory, have developed boarding-schools, day schools, a fine hospital, a Union Evangelical Seminary, a union press, and a church in practically every town on the island. But the Dominican Republic is leading the world with the adventure there in cooperation. A Board, sitting in New York, composed of representatives from three denominations, has made possible the growth of a native church in seven stations. It is also erecting a new hospital building to care for the work

that has developed in the last eight years. There is a bookstore, and most recent, a social center where young people are learning how to play games that tend to health of mind and body.

The climax of this whole movement has come in the Evangelical Congress held in Havana in June, 1929. Here young Evangelicals gathered from throughout the Latin-American countries and discussed all problems common to them. From this Congress has come a challenge to us. Looking toward an Evangelical Federation for Latin America, one of their leaders said, "We must become united ourselves in order to present a single message." So the question arises, "Is comity enough?" This brings us back to the opening statement. Everything changes, means and methods; but the laws of God are eternal.

At this Christmas season we hear the angels singing once more, "Glory to God in the highest, and on earth peace, good-will to men." We notice that peace alone is not enough. It is peace and good-will. Benito Mussolini is quoted in the papers as saying in a reply to a pronouncement from France, "Words are beautiful, but these (placing his hand on his sword) are more beautiful." If I might paraphrase and quote I should like to say, "Words are beautiful, in times of stress bayonets may be more beautiful, but at all times good-will is most beautiful." "If I speak with the tongues of men and angels and have not good-will I am become as sounding brass and tinkling cymbal. If I give my body to be burned and have not good-will it profiteth me nothing." For the mouth of the Lord, our God, hath spoken it.

THE INDIAN

by Mrs. Ruth Muskrat Bronson,
*Asst. Guidance and Placement Officer,
Indian Field Service*

I am glad to be speaking to a group of experts and specialists, a group which is interested in the advancement of underprivileged peoples and in the American Indian as such. It is not necessary for me here to go into the existing external conditions on the Indian reservations and in the Indian communities. You have a very comprehensive report of these conditions in your Data Book. Those who haven't already read it will when you have more time, if you really wish to understand the situation more fully. I wish rather to concern myself

more chiefly with some of the matters which have come up for discussion in the Indian conference group during the past two days, and with the Indian point of view as I see it. This has been a great experience for me to sit in this Indian group. Things have come out there that I never dared hope would even be discussed in my lifetime. I feel that we Indians are on the threshold of great opportunities and new understanding. Some of the points brought out are: that there is want and spiritual hunger among the Indian peoples; that they are struggling blindly against the giants of hunger and poverty and disease; that the missionary program is inadequate and must change to keep pace with the changing conditions; that this means a newer and better trained leadership and that we need closer cooperation between the various churches in the mission field and with the Government service.

Many of these things have been on my heart for a long time and I know, therefore, to be on the hearts of every Indian young person who is concerned with the future of his race. We have heard over and over again these past two days that the Indian is a spiritual and reverent being, and this is true. His nature yearns for and demands some religion which he can follow, some supreme power which he can reverence. And I believe that Christianity is the only religion that can satisfy that need. I believe firmly that if it had not been for Christianity and the Christian Church my people would have perished—Christianity in the heart of the White man and Christianity in the heart of the Indian. It has been the one thing that has pulled him onward when his old life was gone—it has meant spiritual and actual physical life for him. And let me say here, lest you misunderstand what I am about to say further, that I have a deep gratitude which I can never repay, both for myself and for my people, to the Christian Church and the old Christian leaders—the missionaries of a generation ago. To my race they have brought life, to myself they have brought both life and an education to enrich that life. There is no way we can ever repay this debt. But I have heard with much joy the sincere talk in this Congress about denominational cooperation. I think that probably the most puzzling thing about Christianity for us Indians is this matter of denominational rivalry. We haven't been able to understand how a people, upheld by and permeated with so great a love as Christ's love of which they teach, have been afraid to trust each other in the spreading of His word. And it has been a confusing and a bewildering thing, which has

too many times obscured from us a true vision of Christ, for us to be taught that the Roman Catholics across the road and the Protestants on this side cannot be friends. Sometimes I think that if I could ever—I say that *if* I could ever—have a bitter resentment toward the White man for what he has done for my people, it would be for this one thing, that you have fostered on us your own narrowness and prejudices and antagonisms too many times when you thought you were bringing us Christ.

My own experience along this line is perhaps a little exaggerated but in many ways it is typical of the experience of the average Indian who grows up in an isolated community. My father was a hereditary Southern Baptist, and that, I assure you, is the most unbudgeable way to have denominationalitis! My mother was a thoroughly converted Methodist. I grew up in a little community on the outskirts of the Spaninow hills where the population was largely Indian. We had only one church building in our community but there were three organized churches each with a membership of about fifteen. On the first Sunday of every month the Methodist missionary, who was an Indian, filled the pulpit. I can still clearly remember his three-hour sermons on Mordecai, Obadiah, and the glories of the Methodist Church! On the second Sunday the Southern Baptists held services. The third Saturday night was a Seventh Day Adventist. The third Sunday a Free Will Baptist. On the fourth Sunday a Holiness preacher, and on the fifth Sunday we rested. Because of our family's private interdenominational alliance, I suppose, all the various preachers came to our house for their particular week-ends. My mother happens to be a practical and fair-minded woman, not very Anglo-Saxon in her convictions. She was perfectly willing to take the great risk of getting into Heaven by the Methodist route for herself, but for her six children the responsibility was too great and the risks too uncertain, so every Saturday night all six of us were scrubbed and dressed up and sent downstairs to hear what each man had to say about the only way to get to Heaven. Even as young as we were, we knew that there couldn't be four different "only" ways, so we ended up by believing none of them. When my sister and I went away to school we felt we must belong to some Church. Our parents had urged us to have some church home, they didn't care what, so we joined the Presbyterian Church because it was one we didn't know anything about. Now, out of those six children, two will have

nothing to do with any church at all, two have joined the church functioning in their neighborhood, and two of us are still standing by the Presbyterians. My own problem is somewhat complicated by the fact that I married a Congregationalist, so I don't know how long I will hold out. But to none of us six does sectarianism mean anything at all. I think this is true of most Indians, even those who are most steeped and drilled in prejudice and denominational loyalties. I asked a boy at Haskell the other day, "Are you a full-blooded Indian?" "No, ma'am," says he, "I am half Catholic."

If it were only differences of opinion we could understand those, for we have differences of opinion among ourselves, but we cannot understand how, in a religion of love, there can be antagonism and bitterness and rivalry. We can understand how there may be many roads leading to one destination, for we have those all over our reservations, but we cannot believe that only one road leads us to that destination and all the others lead us off aimlessly into the marshlands. Too often in your zeal to put your denomination first you have brought us a narrow and distorted Christ, an obscured and flickering view of His love. Just a year ago I attended services where a young Indian, who happened to be my brother-in-law, was being ordained as a deacon in the Southern Baptist Church. The associate missionary was presiding and a visiting pastor was giving the examination. "Do you believe," asked the pastor, "that Jesus Christ himself personally founded the Southern Baptist Church when he was here on earth?" "No," replied the young Indian, very miserable but determined, "I don't. I believe that Christ had more important things than that to do." In the startled pause that followed the associate missionary quickly gave the pastor a cup of cold water and took charge of the examination himself. Because the Indian was the chief support of the church and his wife was the choir, he was ordained in spite of his heresy. If this shows us nothing else, doesn't it tell us the danger and harm an ignorant leader can do in bringing to a people their first idea of Jesus Christ?

I believe one of the biggest things you have done to counteract this opinion of a divided Christianity has been your sending to a few of the Government schools interdenominational religious work directors. This is the first time the majority of the Indian young people have seen any cooperation between the organizations teaching them Christ and His love. Of course, there are only a few such workers where there should be

many. I wonder if this plan of work cannot be extended into many more Indian schools and with a more adequate staff and a deeper spiritual emphasis? Can you bring to this united work for Christ the same zeal you give to the work for your own denominations? Is your zeal for the furthering of the Kingdom of Christ or for the enlarging of your denominations? Is it too wild a dream for us to have that we may see in our lifetime a united effort to bring to the Indian people a working knowledge of the all-inclusive love of God?

Doubtless you have sensed in this Congress that we are facing a new era. Certainly a new era has dawned in Indian cooperation. In our group meetings for the last two days the whole life of the Indian—mental, physical, social and spiritual, has been discussed by workers among Indians,—no distinction being made as to whether these workers are White or Indian, or whether they were paid by the church or from government treasuries, or not paid at all. We have just come from the last session of these group meetings held this afternoon in conference with the Indian Commissioners and many members of their staff. I have been in such meetings with other Indian Commissioners, under other administrations, but never before have I seen such a spirit of sincere desire on the part of both groups to unitedly forward the best interests of the Indian, forgetting the credit that might be given to either side, and a willingness to understand the other's point of view. In that meeting it was the Indian's best welfare that was considered and not either that of the church or the politician. Truly, this looks like a new day for the Indian, for this has not always been possible.

In the old days the missionary was the intellectual and spiritual leader of the Indian people, and because of low salaries, and a non-progressive program, the government had to take anything it could get for leadership. Now, with the government's new demand for a trained personnel, increased salaries, and an inviting program, there comes a challenge to the church to still uphold its leadership. We must have missionaries, both Indian and White, who will be able to respect the government officials and not suffer in the comparison to which the lay Indian will inevitably subject them. Experts from various fields of social and educational work are being called into the Indian service by the government to help in the re-organization of its work. New educational policies, new health programs, and new social plans are being worked out for

specific sections of the Indian country. In the setting up of such a program for the best development of an Indian community, is there any place for the church? And if so, how can it cooperate with all these agencies? Can a people, fundamentally spiritual and religious, be given any kind of an abundant life without the help of the church? If we people of the church are to take our rightful place in this new program, an adequate leadership must be provided, and denominational competition must be subordinated. When I was in China some years ago I was astonished at the type of missionary I found working there. They were young; they were alert; they were so well trained and so capable, they could have commanded well paid secular jobs in the country in which they were working or at home; and they were humbly willing to learn from the people they had come to teach. I had never dreamed that this type of person ever went into missionary work. Of course as I have grown older and my experience in Indian fields has widened, I have come to know we have a few of this forward looking group in missionary work on the Indian field, but the number is much too small. We need more of that kind of leaders.

Another thing I noted about the missionaries in China was that they had learned that a people must be trusted with their own leadership, and that the church must grow into their hands. This, it seems to me, must be the goal toward which we look in Indian work. To this end we must train native leaders for this great task. How you are to do this is one of your great problems. The education of leaders from a people so universally poverty-stricken as the Indian people, must of necessity be through the help of the church. The Indian leader's problem is peculiar. If he is to interpret the White man and the White man's religion to the Indian he must be trained as well or better than the one with whom he may work. In the government schools he must be trained better than his White fellow employee, so deep is the White man's prejudice to him, in order to command his respect. He must attend white schools, he must travel in white communities and in other Indian communities than his own if he is to have a broad understanding of the problems of both peoples and interpret them to each other. There is no way for him to get this superior training without the help of outside agencies. He is too poor, his parents are too poor, both in experience and in money, to even offer him encouragement. Too often he has too many handicaps to overcome, and too many adjust-

ments to make for him to work his way through school as so many white boys do.

If the church wishes to claim the services of the promising young Indian leader, the church must assume some responsibility in his training. I wish that this Congress, as one piece of cooperation it might do, would establish one perpetual scholarship, just one that would be available each year for some one capable young Indian who wishes training for the leadership of his own people.

And now, there is this last thing I wish to call to your attention. We hear on all sides that this is a changing world for the Indian people; that the Indians are leaving the reservations, going into the cities for work, and into the public schools for education. This is true. The movement away from the reservations is taking place and nothing we might wish to do in the matter can stop it or even prevent it. Indians are being forced away from the old reservations by economic pressure, and by the desire of a better life for their children. Many of us feel that this is for the best. But it is a process that must take place slowly and normally. In your zeal to help us do not make us go too fast. We are a deliberate and a patient people, but since Columbus landed on the shores of America nothing has been allowed to happen to us in a deliberate and patient way. We have the same right of all the races of all the world to time in our adjustment to a new civilization, but instead have been rushed into a new kind of education—rushed into new religious concepts—rushed into a new social life. We have been denied that privilege to struggle up slowly and laboriously from one culture to another that is our birthright. We have been expected to leap stages in civilization so necessary to normal development, and blamed when we lapse into the backward darkenesses left by those missing stages. The wonder to me is that there has not been more tragic waste of lives and character among us than we have suffered. Had we not been a courageous, a strong people, I do not see how we could have survived. Now is perhaps the most bewildering time of all and we are bending under the strain of it. The young people in the cities are meeting awful confusion and awful difficulties in trying to face a civilization they have no equipment to meet. Be patient with our mistakes. We are not discouraged. We still feel that you need us, and what we have to give. All we want is your understanding, your appreciation of our problem, and a chance to make our contribution to the civilizations of the world. Have you heard the story of Michael

Angelo's David which stands in the City of Florence? It is said that an artist bought the marble and blundered so badly in carrying out his design that the beautiful stone was ruined and thrown into a dump heap. Michael Angelo found it lying there among all that rubbish and exclaimed, "An Angel hides within it yet!" So he carried the marble to his studio and the people hooted as it was hauled through the street. Under his hand of genius the ruined stone became the statue of David—a thing of beauty and inspiration to all the world. The statue had been so mutilated that Angelo had to make his David lean in the exact direction which the original artist had worked, but out of this very handicap came the statue's greatest beauty. The broken marble is the Indian young people of today. Will the Church of God be our Michael Angelo?

THE WINNING OF THE FRONTIER IN CANADA

by Rev. H. Oliver, *Moderator,*
United Church of Canada

I count myself happy to bring to this great Congress of Home Missions the affectionate greetings of my fellow Canadians, of all men of good will committed to the high enterprise of building up Christ's Kingdom and of extending the influence and work of His Church on every Frontier. We who live in the Dominion share with you citizens of the United States the great responsibility and noble privilege of being Americans. We are, indeed, fellow North Americans. As you see from the map before you Canada stands in the same geographical and topographical relation to the United States that cream occupies in relation to the rest of the contents of a bottle of milk. Canada is a land which has the North Pole as its Arctic Door-Post on its northern Entrance and the United States as the lovely kitchen garden of the back yard. But we have found that though a more frigid atmosphere obtains in our northern latitudes, the air is kindlier and hearts are warmer as we reach your borders. We were once fellow citizens of a British Commonwealth. Though you went forth from our Empire, you never went forth from our affections.

In particular as Moderator I bring you the greetings of my own Church. The United Church of Canada salutes the United

States of America. The thought and principle of Union are common to both our constitutions, and fellowship glows in both our hearts alike.

You will not understand the significance of our United Church of Canada unless you know that it has a definite bearing upon our political thought of Union. When the United States of America was formed the individual States retained as many rights as possible and surrendered as few as they could. But our Confederation rose when the lessons of your Civil war were in the minds of our statesmen. We made the central United Authority as rich in its life as possible. So in Union for our Churches each Church brought everything into the Union on the basis of the Book of the Revelation, "They shall bring the glory and honor of the Nations into it." So the richness of Methodism, the treasures of Presbyterianism and the greatness of Congregationalism, all exist in a United Church of Canada which is Congregational enough to belong to World Congregationalism, Methodist enough to belong to Ecumenical Methodism and Presbyterian enough to belong to Pan-Presbyterianism.

On June 10th, 325 A. D., in a gymnasium in Nicaea, Asia Minor, the delegates of Fourth Century Christendom declared the full and eternal deity of Jesus Christ. Sixteen centuries later in an arena where men played hockey in Toronto on the same day in June, the tenth, in 1925, the representatives of three Uniting Churches in Canada declared the full and eternal validity of Christ's prayer that his followers be one. Those who are subdued by the thought of Christ's divinity must ever be challenged by the vision of Christian Unity.

On one occasion Chancellor Bacon, who was pondering the problem of preventing meat from putrefying, tried the expedient of covering it with snow. He declared, "The experiment succeeded excellently well." We have had the United Church of Canada 5½ years. We have had an increase in families of 38,000, and an increase in Sunday School enrollment of 53,000, an increase in membership in Young People's organizations of 51,000 and we have added to our Church membership by profession to the number of 127,000. We have raised the average annual givings of our Church since Union to our missionary funds to an extent of sixteen per cent, so that the poorest year since Union is better than the best before Union. In four years we have raised 600 aid-receiving fields to self-support and have opened up 300 new Home Mission fields in districts where Christ was never preached before. In addition

to this, nay, as a cause of this, I sense a deepening of interest in Missions on the part of our laymen, a deepening of consecration on the part of our ministers, and a finer and warmer fellowship and a close fusion of all the elements that have gone into Union. I can say, therefore, in the words of Bacon, that so far as organic Church Union is concerned, the judgment, nay, the blessed experience of the United Church of Canada is, "The experiment has succeeded excellently well!"

In August I visited the dried-out areas of Saskatchewan and came upon a shack where a young bride was baking biscuits. She came from London, England. Her husband had promised her that he would take her from the war and pell-mell of London out to the great open spaces. He kept his promise, that fellow. There was nothing to see but horizon! When I told her I was a Christian minister, she broke down and cried. I don't know what to do when women cry. So I just reached over and—ate three biscuits. But that is the Frontier—out where women cry for loneliness.

The making of Canada has been the extension of the Frontier. What a theme for a symphony! What divers notes to harmonize into a great national epic. I hear the boat-song of the voyageur on the rapids of the Ottawa. I hear the staccato notes of the woodman's axe in old Ontario. I hear—God knows I have heard—the sob of the wife of the lonely immigrant on the prairie Frontier. I hear the creakings, grindings, groanings of the old Red River cart wending its tortuous and tortured way over the expansive plains. I hear the drone of the engine of the planes over the tundras of the Northland seeking out the mysterious Arctic treasure. I hear the prospector's pick striking into the great pre-Cambrian shield which, like a costly necklace, coils itself about the throat of the inland waters of Hudson Bay. I hear,—sweet as the music of eternity,—Church bells calling men to prayer. All this has gone to make the Frontier.

And of the story of the Frontier no page is so luminous as that which tells how the Christian Church was planted in Canada. The other day the Pope canonized a group of Jesuit martyrs. I hear the words of Brébeuf,—“This land will not be won to Christ except by the shedding of blood.” In Canada,—on the Frontier,—the blood of the martyrs was in very fact the seed of the Church. Missionaries were tomahawked through the skull, they were roasted with resin and pitch. Isaac Jogues was so tortured and twisted and mauled that when he went back to France his old classmates at Rennes

failed to recognize him and Queen Anne of Austria, when she beheld his twisted, tortured limbs, wept till the tears ran down her royal cheeks, for she saw in those poor hands and limbs reminders of hands that had been pierced for her. And then, after all this, Isaac Jogues came back to the Frontier and was murdered by men, for any one of whom he would gladly have given his life. A Roman Catholic? Yes, God's servant, who served Him on the Frontier.

So I could mention Bishop Bompas, an Anglican missionary, the Apostle of the North, who spent forty years in the Arctic and took the hardest and remotest portion when they divided his diocese.

I could mention James Evans, a Methodist missionary who went to Norway House and invented the Cree Syllabic. He had no ink, so he took the soot from the chimney. He had no paper, so he took the birch bark from the trees. He had no lead for type, so he took the wrappings from the tea chests of the Hudson Bay Company. Or I could mention Robert Terrill Rundle, who made such an impression upon the Indians that years after some one creeping up to a tepee heard an old Chief praying, "O Lord, Lord, send us another missionary like Rundle." And white men named a mountain after him—Mount Rundle, to let all the world know that at least once God gave the Western Frontier a man who trod the foothills of Alberta, walked quietly and humbly with his God, drank of the brook by the way and lifted his eyes to the everlasting hills.

I could mention a Presbyterian missionary, James Nisbet, who in my Province of Saskatchewan founded the city of Prince Albert, established the Presbyterian Church, planted the first school and pioneered the agricultural industry in the Central Prairies.

I could mention that bright galaxy of heroic souls who by Christian self-sacrifice and martyrdom on the far-flung Frontier overseas, made the very name of Canada glorious.

I could mention a little woman who had little in the way of nice clothes but tithed her money when eggs were six cents a dozen, founded a little Mission Band and W. M. S. and put four children through the University and two sons into the Christian ministry,—my Mother, God's servant who served Him on the Frontier of a back concession in an Ontario Township.

My subject is the contribution of this Frontier I have described to the religious life of Canada. Nearly a quarter of a

century ago I went to the Western Frontier of Canada. I thought I had been banished from the battle area. I made a rich and important discovery. I found that I had gone to the Front Line. The Frontier is the front line. On the Frontier ever abide need and opportunity. The pioneers wage a patient warfare of faith and courage, of poverty and unceasing toil. They are pathfinders for all who follow. But it is not trails in the forest alone that the pioneers blaze, nor tracks across the prairies, but fresh paths of action and new lines of public policy. In the sparse settlements on the Frontier, where need is greatest and the social barriers of older communities do not divide, spiritual issues most quickly emerge and are most frankly and most hopefully faced. The Councils of the Church may be held and decisions registered at great centers, as in Jerusalem, but the most vital problems ever arise in, and the solutions must always be found for, Joppa and Caesarea, Antioch and Galatia—among and for the Gentiles and on the growing Frontier. For a Church advances most vitally not in stately liturgies of the cathedral in the metropolis but through understanding and fostering its missions on the Frontiers. It is a law of Christ's Kingdom that the Church that neglects the "uttermost part of the earth," whether in its own land or across the seas, does so at grave peril to its spiritual life. For the Frontier signifies need and opportunity. And thither the pioneering Spirit of Christ has ever beckoned His followers, to serve the Frontier.

The dominant motive in the religious life of Canada has been the winning of the Frontier. Frontiers are not always geographical. They are spiritual and cultural as well. The Frontier demanding the Church's message and work for its untouched area may be the neglected slum of an old city no less than the unreached community on the farthest verge of settlement. But in Canada, just because of the primitive conditions and pioneer settlements characteristic of a young and growing country, it has been the expanding geographical Frontier that has afforded the most striking challenge to the Church. In the days that have intervened since Cartier and Champlain the geographical Frontier of Canada has been pushed from the trackless forests of the St. Lawrence and the Great Lakes westward to the rolling prairies and northward to the rushing Yukon. The growth of the Dominion has witnessed a concentration of economic control in great centers. And political interest has but too often followed sectional divisions. But the winning of the Frontier has

been, and still is, the controlling feature of religious policy and the constant motive of church enterprise in Canadian life.

In spite of the many superficial diversities in church life in Canada, there has been a deep underlying unity in the main purpose of the churches. Throughout their whole history they have all sought to do one and the same thing—to win the Frontier. The history of church life in Canada is, therefore, in large measure, a story of the expansion and winning of the Frontier.

In studying the religious life of the Dominion, certain great epochs stand out clearly,—to begin with, the planting of the faith, first by the Roman Catholics, and afterwards by the various Protestant Churches; then the recognition of religious toleration as a principle in the relations of the Churches with one another; later a period in which the Churches outgrow their dependence upon their parent Churches in the older lands and become self-supporting and self-governing. Simultaneous with this, we observe the struggle for equality as between the Canadian Churches. When this has been achieved, a movement for union soon begins. First the different branches of the same stock come together, and then those whose origins were further apart. The culmination of this movement, so far, is found in the formation of The United Church of Canada. The urge to press onward and win the expanding Frontier for Jesus Christ had a predominating influence in all these critical movements.

The Frontier is not yet won. For it is always receding, always enlarging. This is true geographically, for the bounds of settlement are being pushed farther and farther back. And other frontiers, such as that constituted by the immigration into Canada of so many different nationalities, and the conquest of these frontiers demand the utmost effort and devotion. And we must not forget the Frontier beyond the seas and the responsibilities which we have undertaken in connection therewith.

The United Church in Canada was born on the Frontier. It came into existence to save Canada. Sectarianism on the Frontier was a sin alike against the sacrificial givings of the people and against the Spirit of Christ. The United Church arose out of a belief in the eternal validity of Christ's prayer that His followers should be One. And over five years of experience of unceasing fellowship and larger missionary vision and interest and sacrifice has convinced the members of The

United Church of Canada that in the movement of organic union was the leading of God Himself.

The glory of all pioneers is that they exhibit faith and courage and the spirit of high adventure. They accept with blithe fortitude their inevitable lot of privation and poverty.

The Frontier is the hope of the Church. Religion exists to minister to need. The Frontier is the home of need. The Church that grows must ever be sensitive to the challenge of the Frontier.

What has the Frontiersman achieved? He has been a watchman set upon a tower, to sound the trumpet, proclaim the issue and challenge the Church. He has been the vanguard of the onward march, the spear-point of the forward thrust.

The Frontier has ever been haunted by loneliness and isolation. Loneliness has been the spectre of the urban Frontier; isolation, the lot of the geographical Frontier. Nowhere more than on the Frontier is unity found to be strength. Isolation needs to be corrected by Union. Under the French régime the Jesuits were more successful than the Recollets, and in the early West the Oblates better missionaries than the secular priests, in both cases because more compactly organized. The vicissitudes of Frontier life can be endured only by Churches which are closely integrated. For this reason Congregationalists and Baptists, whose polity has been congregational, have, apart from their work in the cities, made but an insignificant contribution to Western Missions in Canada. For the same reason the Anglicans, who are organized along diocesan lines, though highly successful among distant Indians and Eskimos, have made a less important contribution to the changing Prairie Frontier than either the more connexional Methodists or the more presbyterial Presbyterians. And because the church life of Western Canada has profoundly needed close integration the West has ever warmly championed the causes of Church Union.

Every minister of the Christian Church and every Christian worker is something of a Frontiersman. In so far as he plumbs the depths of human need and goes out bravely to meet it with a high spirit of faith and the courage of Christian adventure, with unsparing toil and sympathetic anguish of soul, to contend against sin and, with the cross, to wage the battles of the Master's Kingdom, he is coming after Christ, "the pioneer and perfection of Faith," the True Frontiersman, and is winning battles on the Frontier.

OUR WORLD MISSION

by Dr. John R. Mott, *Chairman,*
International Missionary Council

We meet as representatives of the Christian forces of North America. We are here under the compulsion of a divine mission. In no sense is ours a self-appointed task. Moreover, ours is emphatically a *world* mission. Expressed quite simply and concisely our mission is to make Jesus Christ known, loved, trusted, obeyed and exemplified in the whole range of individual life and in all human relationships, near and far. My life has been one of travel. It has involved countless journeys on errands of service in all the American States and Canadian Provinces and repeated tours throughout the world. In serving four world-wide organizations for many years, one has been kept in close contact with all that is involved in the world mission and expansion of Christianity. With this as background, let me say that never did the terms "home missions" and "foreign missions" seem to me so inadequate, so misleading, so incongruous and so unreal as they have in recent years. Although we are here ostensibly in the capacity of a home missions congress, it would be even more true to think of ourselves and to speak of ourselves as engaged in a world mission.

Why should all of us Christian workers, whether related officially to so-called Home Boards or so-called Foreign Boards, and whether our field of labor and witness is North America or South America, or whether our time is spent on this side of the Atlantic or that, on this side of the Pacific or that—why, I say, should all of us increasingly recognize and realize our interdependence, oneness and solidarity? We should do so because of the basic fact that God has made of one blood all nations of men to dwell on the face of the earth. We should do so not only because we acknowledge Jesus Christ as the only Saviour and Redeemer, but also because we humbly accept Him as Lord. This we do with conviction and without reservation, first, because of Who He is, secondly, because of what He has done, and thirdly, because of what His dominance makes possible. Ours is a world mission because the program of our Lord and Master is not fractional but all-inclusive, embracing as it does every man, woman and child, of every nation and race, in every part of their individual life and in all their relationships. Ours is a world mission be-

cause our Lord has proclaimed certain unerring, guiding principles which are to govern all His followers; for example, the infinite worth of every people, no matter how obscure or despised; the differences among nations and races not intended to make possible exploitation and domination, but rather to make possible the manifestation of true justice and unselfish service, especially by the strong on behalf of the weak; the races and nations, one of another and therefore essential to each other; the Golden Rule, applicable between nations just as between individuals, the commandment of love—both aggressive love, even involving loving one's enemies, and sacrificial love; and, above all, the all-embracing principle of the Kingdom of God. No one can be true to these principles and not find himself conscious of being on a divine world mission.

Moreover, as a result of the shrinkage of the world owing to constantly improving means of communication on land, on sea and in the air, the human race are increasingly finding themselves to be one body. Therefore, it cannot be a matter of indifference to any part of the body what is taking place in other parts of the body. In every part of the world the true followers of Christ must regard with interest and concern and with a sense of obligation the people of all other parts of the world. Year by year it is becoming more impressive how we are developing a sense of awareness of our interdependence. This is impressively set forth, so far as America is concerned, in the book "Dependent America" by Mr. Redfield, former Secretary of Commerce. The grave dangers, the gravest the world has ever known, resulting from the startling development of recent years of divisive influences among men, remind us of the necessity and desirability of our being true to our world mission. These forces are vividly and aggressively emphasized in the economic realm, in international relations and in racial contacts, and also even within the realm of religion. They are creating widespread misunderstandings, growing bitterness and strife. On the other hand, I wish strongly to emphasize that the forces which tend to draw the peoples of the world together in deeper understanding, in sympathy and in cooperation, far transcend in potency and promise the forces which tend to divide the peoples and array them against each other. The illustrations and demonstrations of this fact are multiplying at an almost geometric rate on every hand. How true this is in the realms of industry, commerce and finance, likewise in the sphere of the physical and social uplift

and betterment of the world! Even more is it observed in the intellectual life of mankind, and still more impressively has it been shown in the last fifteen years in the political life of nations. It should tend to deepen our conviction and stimulate our zeal; as well as evoke a realizing sense of gratitude to God that after all the true and great internationalism is the world mission of Christianity itself. We do well to think of the thirty or forty thousand home missionary workers and the thirty thousand foreign missionaries as ambassadors, as interpreters, as mediators and as exemplars. They constitute a veritable living network weaving together all races of mankind.

In recent years we have been discovering, as never before, that the problems, issues and perils, which we have been all too accustomed to regard and treat as purely national, are in reality of world-wide interest and concern, and, without shadow of doubt, can best, if not only, be dealt with in a world context. We can apply this point to such problems and perils as disease, war, race prejudice, the opium curse, the drink evil, the white slave traffic, the exploitation of subject peoples, the unjust use of national resources, and the prevailing spirit of secularism. As we think through all that is involved in the meeting and overcoming of these and other unfavorable influences and forces, we come to realize vividly that only as we think of ourselves and act as a world mission can we hope to succeed.

The great and most distinctive lesson taught and exemplified by the recent World Missionary Conference at Jerusalem was that the world mission of Christianity is pre-eminently a sharing enterprise. On the Mount of Olives, with its deeply moving associations, there on that occasion met for the first time on a parity, not only as to numbers, but as to leadership, participation, and formative influence on policies, the representatives of the Churches of Europe and America on the one hand, and of the younger Churches of Asia and Latin America on the other hand. On that sacred Mount there was generated an atmosphere in which we Christians of every name from over fifty nations reached a position where we loathed to differ and resolved to understand. Then, we were eager to listen to one another and to learn from each other. Inevitably that led us to recognize that we were essential to each other. Then came great acts of trust, and after that cooperation and unity became easy and inevitable. As a result, already in many parts of the world we see flowing the tides of sharing with

one another in the deepest things of life—sharing knowledge, experience, insight, vision, opportunities, burdens, personalities and faith.

Our days here together in Washington, as well as world-wide travel and observation, have deepened our realization of the strategic relation which North America sustains to the world-wide program of Christianity. This is due, in part, to our geographical position, fronting as we do both east and west. Even more is it the result of our cosmopolitan character. Our enormous material resources, in themselves, give us this position. When has there been a nation which held the premier place as importer, producer, exporter, reservoir of capital, and dispenser of credit? Moreover, is it not true that literally throughout the world the doors today are wide open, as never before, to the friendly, unselfish and constructive ministries of our Christian forces? If facts like these are true, and who can question them, then we become a positive menace unless we give spiritual significance to these facts. It reminds me of what an eminent publicist in Japan said to me when I was in that country on a recent visit. He remarked that the greatest problem of the Pacific is America. Then he proceeded to give his reason; "Because," he said, "you are the strongest nation, the richest nation, the most aggressive nation, the most resourceful nation, the most intelligent nation, and the most Christian nation." What he had in mind was that notwithstanding all the advantages which America possesses, she is failing to exercise the influence and favor thus afforded. Whether he spoke in exaggerated terms or not, we must agree that there is so much force in his statement that it should lead to a humble attitude on our part and conscientious fulfillment of our great trust, "Unto whomsoever much has been given, unto him shall so much be required."

In view of discussions of these crowded days we have spent together, and in view of considerations like these I have summarized, do we not one and all tonight hear a compelling summons? Great is the call that the leaders of the Christian forces just now manifest a larger awareness of the present expansive, urgent and critical world situation, near and far; of the greatly changed psychology of the peoples of other lands and of the antecedents and mentalities of the peoples woven into the texture of the American-Canadian nationalities; of the unanswered questions of so many clergymen and laymen, and, in particular, of the younger generation, pertaining to the very groundwork and authority of our Christian pro-

gram, and therefore of the Christian faith; of the larger message demanded for our time and its heroic applications as emphasized at Jerusalem; and also of the prophetic voices through whom God is undoubtedly speaking at the present time.

We are summoned also to lend ourselves to far larger plans. How pitifully inadequate the programs of both the so-called Home and Foreign Boards of North America are, and back of them the programs of the Churches themselves! I mean in contrast with our widening opportunities, with the depths of unmet human need, with our latent yet boundless resources, with the designs of our Divine Lord, and with the programs and sacrificial activities of the forces which oppose Christ and His reign.

Imperative also is the summons to a larger strategy. Here, I have in mind what the French in the World War spoke of as "grand strategy." By this, they meant the strategy which took in all fronts. Not until such a strategy was developed did the Allied forces enter upon the real victory. Pre-eminently must we in our relation to the world mission come to realize and act upon this point. It is an idle dream for our foreign missionaries to talk about winning out in Asia and Africa while we have so many untaken forts in the rear. Moreover, our hands here in the United States and Canada will be greatly weakened if in the world-wide conflict the initiative is permitted to pass from Christian hands in fields like Japan and India into the hands of leaders of the anti-religious forces.

Great also is the demand for larger resources to be placed at the disposal of our Lord and of the agencies which bear His name. Why do so many of our causes fail to secure the funds necessary, not only for the maintenance of their present work, but for its great enlargement? Why are not more of the Christian ministers today aflame with zeal for the widening of the limits of Christ's Kingdom and giving themselves to a more contagious advocacy for such an advance? Why are the lay forces in our various denominations relatively so latent with reference to this greatest work in the world? Why is the new generation, both within and outside the colleges, so largely un-won to the world mission? The answer to all of these questions may be found in one or more simple statements:

We do not share with them the right up-to-date facts.

We deal too much in generalities and by no means sufficiently with the living and the concrete.

We fail to convey the impression of the greatness of the undertaking.

We present mere fractions in contrast with the wide range of wholeness of the enterprise.

We leave people far too much shut up in narrow denominational, national and racial compartments rather than ushering them into the large dimensions of the all-inclusive Kingdom of Christ.

We fall short of making real the vital significance and the conscience-shaking requirements of Christ's announced world purpose.

How little we communicate the sense of the splendor, the wonder, the superhuman in it all! "They shall speak of Thy Kingdom and talk of Thy power."

In every hour during this creative gathering we must have heard the summons to a larger unity. Never have the divisions among Protestant Christians, at home and abroad, seemed to me to be so unnecessary, so unwise and, therefore, so un-Christian as they do just now. The overwhelming magnitude of the tasks which confront us makes it absolutely necessary that we all push in together. The difficulty of the undertaking to which we have set our hands, which never seemed quite so difficult to me as it does just now, also necessitates on our part a genuine spiritual solidarity and visible unity. The urgency of the present situation in itself requires concerted planning and action. The necessity of effecting every possible economy in days like these—economy in the use of money and personalities—should render it nothing short of sinful for us to tolerate any waste necessitated by overlapping or undercutting, or failure to come to an understanding and to agree on comprehensive measures of cooperation. To ensure the enrichment of us all and to emancipate us from processes that make for impoverishment, we must give right of way to our visions and findings bearing on closer cooperation and unity. Above all, if we are to present the triumphant apologetic which Christ had in mind when He prayed that we all might be one that the world might believe, we must make the objective of Christian unity a controlling one. Without doubt, the realizing of our high aims and hopes in this vital respect will prove to be very costly. Christ ever summoned us to count the cost. By this He clearly indicated that we must expect to pay great prices. And the context of His caution shows clearly that it is His wish and design that we not only count

the cost, but that we count it with reference to paying it. What price must be paid to achieve and to exhibit such unity as He had in view for us to realize? It will cost personalities dedicated to this sublime undertaking; that is, real apostles of reconciliation. It will cost thoroughgoing, courageous, conclusive thinking. Bishop Gore sums up our basic needs in the terse statement which explains the existence of most of our unsolved problems, "We do not pray and we do not think." It will cost conscientious and fearless evaluation of our work with reference to exposing our shortcomings and weaknesses, and of discovering new and better ways. It will cost great acts of trust, far greater than I fear we have been prone to exercise, trust in our guiding principles, trust in one another, and trust in our Divine Leader. And this involves the fact that it will cost taking risks. The deeper into these processes we go, the more we shall discover that at every stage of the journey the Christ-like work of achieving unity will cost genuine sacrifice. I have come to distrust any endeavor to achieve vital cooperation and unity which is not based on real sacrifice. But chiefly the unity which Christ has in view for us to achieve will cost intercession. On the authority of His commands and of His own example set in His High-Priestly prayer the realization of His vision of triumphant unity is a super-human undertaking.

In a word, do we not hear the summons from God Almighty to the favored members of this Congress and to their colleagues, near and far throughout North America, to afford a clear and an authentic lead? What is more needed in the face of so much confusion of thought, so many divided counsels, so much working at cross purposes, resulting in so great uncertainty, and comparatively meager spiritual results? What else will overcome the defeatism so widely prevalent among so-called Christian workers? By defeatism I have in mind not the attitude that welcomes defeat, for no one welcomes defeat, but that which invites defeat or makes defeat absolutely inevitable. This Congress has met at an opportune moment. It is the very hour for leaders to make great affirmations, and to voice contagious convictions. It is well in these days that we remind people everywhere that nothing has happened in this period of upheaval and confusion to invalidate any claim made by Christ. Therefore, let us not only heed, but sound out heroic challenges and seek to multiply on every hand the number of sacrificial, God-inspired leaders.

REPORT OF FINDINGS COMMITTEE

As Reported to and Adopted by the
NORTH AMERICAN HOME MISSIONS CONGRESS

Plenary Session, December 5th, 1930

This Home Missions Congress is the fulfilment of the hope of many years. The possible values of such a gathering were foreseen long since by the leaders of the Home Missions Council. The Congress was definitely projected at the National Comity Conference held in Cleveland, Ohio, in January, 1928, as one feature of the Five Year Program of Survey and Adjustment proposed at that Conference and subsequently approved by the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America. This Congress is a stage in a cumulative process. We look upon it neither as a beginning nor as an end.

We would emphasize the significance of the mere fact of a gathering such as this being held. We conceive that it merits recognition in the succession of notable gatherings concerned with the coöperation of Christian forces in the world, with Lausanne, with Stockholm and with Jerusalem. It is significant that we have here some 800 delegates representing thirty or more denominations and many associated organizations. It is significant that we represent every phase and type of mission work being prosecuted in home mission territory. It is significant that we have here representatives of every interested type of personnel: board members, staff executives, field executives, missionaries, pastors, church laymen and laywomen and representatives of the peoples among whom the missionary agencies are at work. It is significant that our membership is drawn from every part of the vast territory for the religious welfare with which we are here concerned.

We have been impressed with the seriousness of the discussions and with the fine spirit of comity and friendliness and open-mindedness that has prevailed throughout our sessions. We would particularly emphasize that we have in our fellowship here representatives of peoples which historically have been of home mission concern, who have been qualified to make and have made an outstanding contribution to our deliberations.

It seems to us that there is a significant timeliness in the holding of this Congress in relation to many phases of home mission work. We have clearly reached a point when there is need for reappraisal, for reevaluation and for constructive forecast. There is need to pass from a policy of opportunism in the facing of the issues of the day to a statesmanlike planning.

We are impressed with the immense size and complexity of the home mission enterprise as it has been revealed to us and with the wide range of interests which are here comprehended. The area covered, the types of communities and the types of population with which we deal, the variety of institutions supported and of workers engaged, the many aspects of program and service involved, the total value of properties used and of annual budgets expended are all of impressive proportions.

We would emphasize the remarkable development which has taken place in home mission work in recent years. No one can help but be impressed with the development of the spirit and practice of Christian fellowship or with the increasing awareness by our mission forces, of the significant social, educational and economic changes with which the mission program must be concerned. The progress made in the development of organization and in the adaptation of programs is to a high degree encouraging.

At the same time we would record our sobering recognition of our faults and our limitations. We recognize that many communities are still unchurched, that millions of people are still unevangelized and unserved, that many human needs are imperfectly satisfied. We recognize that many individual churches are ineffective. There is encouragement in the fact that in this Congress we have been willing to confess our sins and acknowledge our shortcomings.

We hardly need to say, but we do say without reservation, that in all our discussion of program and method and technique, we recognize the primacy that must be given to the religious motive. We are convinced that it is more than ever necessary today to give to the church a new place, a heightened prestige, a widened influence in American life. We are convinced that our greatest need is the development of personal religious life and personal discipleship as a prelude to the uniting of disciples in fellowship and worship and service.

We believe that we must constantly remind ourselves and lay upon the heart and conscience of the Christian Church

that there is great need to extend and strengthen the work of the church throughout the home mission territory. For twenty years the membership of the church in relation to population has been at a standstill. In recent years in most of our mission boards declining incomes have forced the curtailment of work and the practical abandonment of all ideas of advance. For a century the church in America labored under the conviction that it must expand and press on. If that sense of imperative need has been lost we must recreate it in the church.

With these general considerations in mind we would present the following conclusions and recommendations:

I. DEFINITION

It is increasingly difficult to differentiate Home Missions from the work of so-called self-supporting churches or from the total work of the church in the home land. The home mission of the church we would define as the effort, in the spirit of Christ and in fulfilment of His great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations. This task our Home Mission agencies share with all the Christian forces of our lands.

More specifically, we conceive that the task of Home Missions includes these objectives:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.

2. To make the church available to those sections of America which lack its ministry.

3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.

4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.

5. To bring the Christian impulse to bear upon the broad social and civic questions of our day.

II. MESSAGE

Again and again in this Congress we have been thrilled by a sense of how far we have come toward a Christian North America. But again and again we have been arrested by a sense of how far short we are of the ideal of Christ for these nations. We have come far enough to glimpse the Promised Land. But to pass over into it seems beyond our strength. We felt, as Stanley Jones has put it, that "we cannot go further until we go deeper."

The band of men who nineteen hundred years ago went out to transform the world were moved by the conviction that there is but one "name under heaven given among men whereby we must be saved." That conviction had been born in them of a great personal experience. They had known Christ and He had made their lives pageants of triumph in Him. Through Him they could do all things. Him, therefore, they believed to be sufficient for the transformation of all their fellowmen. These were they who by the spirit of Christ should "turn the world upside down."

It is for us, in our times, to realize what they dreamed, a world won for Christ and ruled by Christ. Under His leadership we have come to think of the salvation of society as well as of individuals. We believe that in Christ is a sufficient solution of all the problems of collective life in North America. This conviction, too, must come from a great personal experience of Him. If Christ means enough to us we can make Him mean enough to others. And if He means enough to a sufficient number of men and women in North America, the entire life of our nations can be changed and the problems that seem so overwhelming can be solved.

Throughout this Congress there has been manifest a deep yearning for Christ and a feeling that in very truth we are thrown back wholly on Him. The progress in the improvement of our organization and technique which we have made and hope yet to make will avail us only as it is shot through with a deeper experience of Christ. Even coöperation and unity will be an empty gain unless vitalized by Him.

This deeper experience will be attained by us just as the early disciples attained it. They lived with Him; followed Him; learned from Him. Their lives were a daily experimentation in His way of living. The further they swung themselves out on His way of living the greater He became to them and the bolder they became in their proclamation of Him. The same

road is open to us. Following it boldly, we shall find that He saves us from disillusionment and despair by giving us His own radiance and we will dare to take Him into every problem that lies athwart the nations represented in this Congress.

III. GENERAL CONSIDERATIONS OF POLICY

1. Home Missions should find equal emphasis with other activities in the program of the church. The romance of Home Missions should not be obscured and the self-effacing spirit of the home missionary and the dignity of his work should not remain unrecognized or unappreciated. Home mission work today as in all the years that have passed, commands qualities of courage, patience and self-sacrifice comparable to those exemplified in any other phases of Christian service.

Evaluation of Types of Work

2. We believe it to be true now as in the past that the development of the church and of other agencies of religious nurture is the basic concern of home missions. This does not, however, call into question the value of other forms of work as a part of the total program.

(a) The mission school has been developed to meet a particular need in areas where adequate educational facilities were not available. The evaluation of the present place of mission schools in our total program depends—first, upon the ability and the willingness of the state to develop state supported schools and second, upon the extent to which our schools discharge a specific and particular missionary purpose in relation to our total program. It is the intention of home missions to supplement rather than to substitute for the responsibilities of the state in education.

(b) A similar criterion is involved in the evaluation of institutions like the hospital and the community house. Here again it is the purpose of home missions to provide necessary public services where public means to provide them are not available.

3. In dealing with racial groups of alien origin, while we would recognize the importance of every effort to bring such groups into accord with the spirit of American institutions and traditions, we believe it to be the primary purpose of home missions to bring these groups into the discipleship of Christ and the fellowship of the Christian Church.

4. Some of the most important advances of Home Mission work in recent years have come as a result of the development of programs and methods adapted to the peculiar needs of particular populations and areas. Promotional requirements also have been served in thus emphasizing the separate characteristics of racial groups or of different sections of our territory.

In this connection we would emphasize certain important considerations:

(a) In work for a distinctive racial group or in a distinctive area it is important to develop an indigenous, native church and to foster all local resources of leadership, management, and support. The paternalistic attitude which in the past has characterized some mission effort must not be permitted to retard this natural and necessary development.

(b) On the other hand, generous recognition of legitimate aspirations toward self-government and self-leadership or the adaptation of our programs to meet particular group or sectional needs, must not operate to accentuate and perpetuate racial or other peculiarities that it should be our aim to overcome. In all our contacts with all the diverse elements of our population we believe our aim must be to develop a national spiritual unity.

(c) We believe that the segregation of racial groups in separate ecclesiastical or administrative units, while frequently necessary and desirable as a temporary expedient, is not desirable as a permanent policy. Rather, the uniting of diverse elements in the same religious units is an important contribution to the ultimate development of genuine national unity on the basis of Christian faith.

Elements of Financial Policy

5. We do not believe that it is possible to decide arbitrarily what proportion of home mission funds should go into fields that will in due time become self-supporting and what proportion into work that will continue to be purely missionary in character. The denominations should share coöperatively in maintaining the work in purely missionary fields where the prospects of financial support are remote and where the possible denominational advantages are meagre.

With respect to work in such purely missionary fields there seems to be a need for frequent reevaluation of such efforts. It should not be assumed that work once begun must always be

maintained. The boards should exercise sufficient courage to discontinue phases of work which have no far-reaching effect, which hold no promise for the future or which have undergone material modification through changing conditions.

6. We do not regard it as feasible to establish uniform rules for the continuance of grants in aid to churches. As a general rule such grants in aid should require that a certain standard of work be maintained and that the field aided participate financially to the extent of its ability. We think it important to emphasize that the responsibility of a board for the support of a mission church is not fulfilled merely by extending to it financial assistance. The facilities of the board should be available in frequent conference and through other channels to foster in each aided church a full-orbed life so as to bring it to assume full responsibility in the general program of the church.

The chief consideration here is not the development of self-support, desirable as that is, but rather the development of an adequate religious program and organization and the cultivation of a high type of religious life and service.

7. Many of our Home Missionaries are underpaid, making it increasingly difficult to enlist the right type of young men for service in the Home Mission field. To remedy this condition we would urge that wherever possible the several Home Mission Boards set as a salary for fully prepared missionaries with families dependent upon them the minimum of \$1800 per year and house; and for fully prepared missionaries without dependents, a minimum salary of \$1500 per year without house.

We believe that the same general principle should apply alike to men and women missionaries for the same type of work and with the same preparation for service.

While it may not be possible for all Boards to reach this suggested standard at once, yet we urge that they approach it as rapidly as possible.

8. In extending building aid to local congregations our Boards should take into their consideration existing comity arrangements. Where denominational building aid is defeating desirable interdenominational adjustments and where there is no other means of preventing the same, it is recommended that the Home Missions Council be invited to act as the adjudicator.

9. There are no commonly accepted definitions as to just what should be included within administrative, promotion and

other general expenses. We believe that the Home Missions Council should undertake to formulate in consultation with the board such definitions on the basis of which each board could calculate the proportion of its moneys which are used for these purposes.

Relationships

10. In many local fields there is an increasing tendency toward the coöperation of the church with the Y. M. C. A., Y. W. C. A., the High School and kindred organizations, particularly with reference to social, athletic, and similar activities. Where such agencies do not exist or do not function along these lines only one church in a given community should be encouraged to provide recreational and athletic facilities and should be urged to share the same with all other churches in its community.

11. We recognize that very rightly the importance of religious education is having an increasing emphasis in considerations of home mission work. This is true not only with regard to the program of the local church but also as regards the areas of state and national coöperation. It seems to us important that State or City Councils of Churches cultivate the closest possible relationships with religious educational councils in the same areas. We also believe that the National Home Missions Councils should establish relations of coöperation and counsel with national bodies operating in the field of religious education.

12. The trained supervisor has a place of increasing importance in the conduct of home mission work. Experience on the field seems to be the best preparation for an executive who is to deal sympathetically with the workers in local fields. The services of experts in such specific fields as church finance, country and city work, evangelism, etc., should be freely employed. In most instances, however, they should be supplied through interdenominational agencies.

13. We recommend that the Home Missions Council seek to coöperate with the Federal Council of Churches in providing some plan of general leadership in the field of church architecture.

14. Home Missions has an inescapable responsibility in relation to the application of Christianity to current life problems. The exceptional difficulties under which many of our fields are laboring in this year of business depression accentuates the

responsibility in the field of economic well-being. We believe our Home Mission Boards should take the leadership in summoning Christian people to shape the economic structure of American life in accordance with Christian ideals. It is not enough to deal with economic crises as they occur. So far as in us lies, we must take measures to prevent their occurrence and to guarantee to all our people an opportunity to achieve a Christian standard of living.

IV. PERSONNEL AND RECRUITING

Recognizing that the successful enlisting of missionaries who are personally, spiritually and technically fitted for specific tasks of increasing difficulty depends in large measure upon the Christian attitude of church members on industrial, social and racial relations, we urge upon the churches their Christian responsibility in this connection. Church people should be as Christian as they expect their missionaries to be.

1. Having discovered beyond question that there is a lack of interest and home missionary information on the part of students today, we recommend that specially chosen missionaries be released by their boards to impart information and awaken interest in home missions among student groups.

2. In view of the rising general educational standards throughout the country and the high standards of personality, integrity and technical preparation required by all professions and business today, we feel that Christian missionaries in order to be leaders should in general have at least a college education as well as outstanding spiritual and personal character.

3. Believing that the solution of the problem of personnel requires in part that the boards give more adequate recompense, we recommend a policy of employing better trained and better paid workers even if this necessitates a lesser number. Furthermore, we recommend that the two Home Missions Councils appoint a standing committee on Personnel, if possible with staff provided, to study the salaries, conditions of work, personnel management and recruiting for home missionaries. The following are questions which should engage the attention of this committee:

The correlation of facts concerning the salary scales of different boards.

The formulation and recommendation of a salary scale

based on Christian principles and recognizing living costs in this country as shown by known figures.

The consideration of a policy of equal pay for equal training and work for men and women and without race discrimination.

The careful consideration of the possibility of adopting a regular furlough year for home missionaries for study and cultivation.

The consideration of a definite age for retirement and of provision of a retirement allowance.

Continuous study of recruiting and personnel problems.

4. Recognizing the soundness of the educational principle which correlates practice and theory, we are impressed with the value of supervised field work in connection with the training of home missionaries and urge upon the boards all possible emphasis on actual experience under careful direction during the school term or through summer service. We recommend that the boards grant scholarship aid only to such home mission candidates as show in definite service on the field their capacity for efficient work.

5. Every study group in this Congress has recognized the fundamental importance of developing a better trained missionary personnel. In any programs to this end we must recognize the special needs of special types of work and must make full use of all the educational agencies which are at our disposal.

We urge, therefore, that the committee above provided for study this whole field in consultation with representatives of educational institutions and associations and ask that a report on this matter be made to the Annual Meeting of the Home Missions Council a year hence.

6. Every proper means should be employed to dignify the work of the home missionary and to enhance its value in his own eyes and in the eyes of the church. The following policies are recommended as contributing to this result:

(a) That workers be commissioned with a special service.
(b) That outgoing farewell services for new missionaries be held in local churches and that the constituency be given an opportunity to provide some personal articles for such outgoing missionaries.

(c) That provision be made whereby home missionaries shall be brought before the local churches, summer conferences, summer assemblies and other gatherings more often than now.

(d) That at certain intervals of years arrangement be made

for furloughs of sufficient length whereby the home missionaries can secure further educational advantages and so better keep abreast of the times.

V. THE CITY AND NEW AMERICANS

The city takes an increasingly dominant place in American life. There is not only a rapid shift of population to our metropolitan areas, but an astonishing growth of industrial centers forming lesser cities of commanding influence. The city as never before places its stamp on the life and thought of the nation.

The city is essentially a home mission problem. With its polyglot populations it calls for a ministry to varied racial groups. It has great numbers of underprivileged who cannot out of their own resources provide adequate religious facilities for themselves. It is the center of an industrial life that challenges Christianity. The suburbs as a group constitute a vast missionary field.

The evidence is not clear as to the tendency of the American city. Urbanization will probably continue to increase, but the larger metropolitan centers may be reaching a point of stabilization. There is a trend toward decentralization. The Church in its city mission program must be sensitive and alert to the changing scene. It is an opportune hour for an aggressive and coöperative advance.

The city is remaking human nature. The breakdown or weakening of the old social bonds—in the family group, the neighborhood group, and the racial group—tends to social disintegration. The shifting of trade groups, population groups, and population centers on the one hand, and the daily ebb and flow of the city's life on the other, make for the anonymous and adventurous character of individual life. The city dweller may be pathetically lonely in the midst of a crowd.

What the City Asks of the Church

The city demands of the church that it provide:

A new technique for personal living;

More intimate attention to home and family life;

A new philosophy of life and of vital religion, interpreted through great and courageous preaching and a program of adult education which will relate men and women actively as Christians to a new world environment;

Education in religion for its child life and youth, leading to a personal relation to God in Christ;

The occasion and urge for worship, for quiet, repose, stillness, and the integration of life with God;

Wholesome fellowship in a group life inspired by unselfish purpose, cheered by play;

To save the city from its provincialism, wider horizons through vital sharing in the national and international life and the world-wide missionary undertaking of the church;

Identification of the purpose of the church with civic progress and the underlying questions of social reconstruction.

City Strategy and City Planning

The conception of city missions has radically changed in recent years. The typical city mission society has become a church city society with vastly increased responsibilities.

The denominational church city society has been strongly influenced by municipal city planning; it thinks of the city and its unit neighborhoods but also of the city as a whole set in its environs; it thinks of the city today but also of the city of tomorrow; it thinks of the people as a whole in their corporate and composite life but also of varieties of peoples that make up these vast aggregations.

It aims to equalize religious privilege for all peoples. It aims at a mutual exchange between areas of privilege and areas of deterioration, and especially to draw resources and leadership from the one to the other.

It builds architecturally, taking into account the structure of the city. It matches variety of human needs with diversity of missionary operation. To this end it encourages the up-building of a great variety of churches.

To do all this at the present level of development required denominational city societies, the only agencies which are even attempting this comprehensive and highly technical task. We call attention to the strategic importance of these city societies. We urge that the denominational city societies of a given city be brought into closer working relations with each other and with the city federation of churches.

The Home Mission Task

To equalize religious privilege on any level of efficiency within cities marked by such religious destitution and crossed by such contrasts, requires—

First, that there be a careful allocation of tasks which will leave no place for competition or overlapping;

Second, that comity and coöperation be positive, dynamic conceptions seeking the maximum utilization of all available resources over against this great common task;

Third, that the conception of home missions be deemed to comprehend the full task of the whole church. We regard any other conception of the home mission of the church in relation to city needs as fatally inadequate.

Survey

We recognize the advance made in the scientific study and survey of the city and its religious life and organization and our indebtedness to the Institute of Social and Religious Research. Signal progress is being made in such cities as Boston, Chicago, Cincinnati where the resources of theological seminaries and other educational centers are identified with the Councils of Churches in a continuous survey of the city. Such study is indispensable to sound city planning. We urge the Home Missions Council to take up the coördination of this survey process and to establish standards which will make this service of increasing value.

The Small and New Cities

The new and small cities have been largely overlooked in our coöperative thinking. They are a fruitful field for coöperative study and city planning. The growing cities of the midwest and south should be saved, if possible, from the mistakes and wastefulness of much of the church practice in the older cities of the east. We urge the denominational leaders to study and cope with these new urban problems.

Suburban Areas

Another notable trend of the decade is in the rapid growth of the suburbs. There is urgent need of providing adequate religious service for entire suburban sections. Upon the older and established suburban churches with their persistent increment of life and resource drawn from the city there is an obligation to help sustain the work of the church at the center of the city.

Negro Population in Cities

The Negro population of more than three and a half million in northern cities and their increasing place in the cities of the South call for the recognition of Christian brotherhood and Christian coöperation to guarantee not only religious privilege but an equal opportunity with all other citizens for making a livelihood.

Work with New Americans

The Restriction Law has largely changed the immigrant situation in the United States. It should be remembered, however, that over ten million people of foreign birth have made this country their permanent home and are becoming more and more an integral and formative part of its political, social and industrial life. Home missionary efforts among these people should be continued. With their increasing self-reliance congregations concerned should be encouraged to assume their full measure of responsibility for the maintenance of their work, while we on our part are not unmindful of our obligation to share in assuring every quarter of the city adequate facilities for worship and service. Our foreign language churches are in a period of transition and deserve the increased sympathy and loyalty of home mission agencies.

Work with New Americans has failed in large measure to utilize a well designed literature. We commend the efforts of the Home Missions Council to provide more effective publications enlisting the joint interest and support of denominations concerned.

The new situation demands a college and seminary trained bi-lingual leadership desirably recruited from the second generation in our foreign language churches.

Sky-scraper Churches

A number of city churches have sought to solve their financial problems by utilizing their great real estate values for a type of combination church and income-producing building. Such projects should be undertaken with great caution. We commend to the Home Missions Council the making of a comprehensive survey of this new type of church enterprise.

Coöperation in Specific City Centers

Recognition is made of an increasing number of church projects supported and maintained jointly by various denominations. They stand as a visible and tangible testimony of a coöperative purpose on the part of the Christian Church that goes the full length. The Home Missions Council should seek out such opportunities and promote participation.

Areas of Conflict

The city and industrial community with its glaring inequities of life, its racial and industrial conflicts, is in large measure a product of our going economic and social order, industrial capitalism. To our home mission and city mission societies has been committed a ministry to many industrial communities where the burdens fall heaviest, and in such immediate situations as that created by the widespread unemployment. Churches located in these communities have been prepared for this emergency. They will bear their full share of relief. There is something more. While recognizing that other agencies of the Church are concerned in the study and interpretation of these situations, and in forwarding a process of social education making for a more Christian social order, the home mission and city societies with their first-hand contacts with these life problems must assume a definite share of responsibility in the education of their constituencies on the field and in the Church at large. We cannot hope to make religion regnant in our cities without challenging the forces which limit personality.

VI. TOWN AND COUNTRY

For the United States as a whole the farm population is decreasing while the total rural population is slowly increasing. The constant drift of rural folk to the town and city accentuates rather than lessens the interdependence of city and country, based upon their common welfare.

The maintenance of a considerable proportion of the total population on the land is essential to the nation's welfare. The leaders of the churches and the nation—urban and rural—should work for the stabilization of the nation's farm population at as high a point as is practical under modern conditions. The nation as a whole has a responsibility for improving

agricultural conditions and for preserving the quality of the farm population.

Certain definite and primary factors in country life essential to the welfare of the nation must be safeguarded and their influence multiplied and extended. Chief among these are the fine type of family life which is found on the farm, the inherent spiritual and religious contribution which close contact with nature produces, and the simplicity of social life in a predominantly single-vocation community. Any solutions to the country life problem, or any services contributed by the agencies of the rural community, should be designed and executed in full recognition of these inherent rural assets.

Leadership and Training

1. Home Missions Boards should be urged to make wider use, in rural home mission fields, of college and seminary students for summer service, as a sound and effective method of recruiting for the rural ministry and other full-time Christian life service.

2. Theological Seminaries should be urged to prepare and apply a set of standards to determine the fitness of candidates for the Christian ministry.

3. Theological Seminaries and Bible Schools, not now offering such opportunity, should be urged to provide in their curriculum courses for training pastors for rural leadership.

4. The Home Missions Council should urge its constituent Boards to present in the seminaries of their respective denominations the challenge of rural home missions in a form equalling in attractiveness and appeal the challenge of foreign missionary service.

5. Boards of Home Missions, state secretaries and conferences and other administrators of home mission funds should be urged to provide larger grants for scholarships to rural pastors for attendance at rural pastors' summer schools.

6. We would commend to all State Universities and agricultural colleges the example of the University of California in inviting the pastors of the state to be the guests of the university for several days at the experimental farm, for the purpose of becoming better acquainted with the problems and needs of agriculture and country life.

7. We recommend that the Home Missions Council consider the issuance for the use of all denominations of a pamphlet covering the spiritual, social, educational and economic condi-

tions obtaining in American country life, for use in seminary classes, discussion groups, schools for town and country ministers, and in other church groups concerned with the rural situation.

It is suggested that the Institute of Social and Religious Research or the Department of Research and Education of the Federal Council of Churches be requested by the Home Missions Council to prepare this pamphlet.

Religious Education

1. Rural people find it very difficult to adapt the complex large-scale system of religious education to their small-scale churches, and are not receiving adequate assistance and guidance at this point.

There is a particular need

(a) For a curriculum recognizing the natural values inherent in rural life for the use of religious instruction.

(b) For the enlistment and employment of leaders of rural life, who shall have a share in writing a school curriculum and literature for the rural church adapted to the needs of the small-scale church.

(c) For creative assistance in adapting the present curriculum to the needs of the small-scale church.

We recommend that the Home Missions Council request the coöperation of the Publication agencies, both denominational and interdenominational, on this important task in the field of religious education.

2. We recommend that this Congress request the Home Missions Council to create, at an early date, a special commission on rural religious education to study the needs in this field of service, supply the boards and denominations with important facts, and indicate possible methods and practical suggestions by which these needs may be met; and that such commission be composed of denominational leaders who have to deal with this situation, and of a representative each of other national religious agencies interested in this field, such as the American Sunday School Union, the Y. M. C. A., the Y. W. C. A., etc.

Southern Mountain Work

In respect to the Southern Mountain Work, we would recommend:

1. That the Southern Mountain problem be considered as an integral part of the rural problem, the difference being in degree and not in kind. Neither in program nor publicity should the mountain people be treated as a peculiar people.

2. That because of the rapidly changing conditions which are bringing the modern world into the mountains with all the perplexing adjustments to be made, the need of the Southern Mountains is more important and urgent today than ever before.

3. That the mission program which was planned when isolation characterized the mountain area needs to be re-studied.

4. That the coöperative economic, social and religious study which is now being projected by federal, state and private forces be carefully studied by our Home Mission Boards and be used as a basis of evaluation for their programs.

5. That the mission schools study the educational situation of the areas where they are located and face honestly whether they are competing with public school forces, looking toward a distinct contribution in creative education as a missionary responsibility.

6. That in developing any program of public education in the high schools and grade schools this be done in coöperation with the county and state boards of education and with the fullest understanding and participation of the local communities. Such programs should be projected as far as possible by a definite contract under which the county will become responsible to take over its schools at the earliest moment consistent with the ability of the people to support the same.

7. That the principles of comity and coöperation already recognized among the constituent boards of the Home Missions Council be especially observed in the administration of our mountain program and that steps be taken immediately to adjust the situations where such principles are not already in operation.

Negro Work

We recommend that the Home Missions Council be requested to give increasing and immediate attention to the problems confronting rural churches in Negro territory. Steps

should be taken to establish in our Negro rural fields the standards and ideals of rural leadership in religion such as have been advocated and put into operation among our white rural constituency.

Mill Towns

It is recommended that denominational boards give special and constructive consideration to the industrial, social and religious problems of the mill towns, especially in the South. All new mission work in these communities should be approached interdenominationally and only on the basis of comity agreements and coöperation. Church property should be owned by the denominations and salaries to pastors paid from denominational resources, and should not be furnished by the mill companies. Local interest, initiative and resource should be developed as rapidly as possible among the church members so as to bring these churches to self-support as soon as may be. Mill operators should be familiarized by our denominational boards with the social and living conditions of their workers, and with the causes of these conditions. The church at large should be educated to this new industrial development and the home missionary problem it has created. Pastors for these fields should be prepared for intelligent leadership and service in this situation. Courses for this purpose should be introduced into the curricula of theological seminaries and schools for rural pastors operating in the South.

Denominational boards should vigorously stand by comity principles and agreements in this field of missionary service.

Rural Foreign-Language Churches

1. With the exception of fields where missionary responsibility has been established, we believe that in the administration of work among foreign-speaking groups in rural areas the approach should be made on an interdenominational basis.

2. Except where foreign-speaking groups of their own volition prefer to have separate language churches, we believe as far as possible we should avoid developing separate language churches, but that we should aim to serve these groups with a common ministry with common centers of worship and service.

Larger Parish

The Home Missions Council should again urge upon its constituent boards favorable consideration of the larger parish type of organization, both on a denominational and on an interdenominational basis, as one practical method of solving the church situation in many rural fields.

Rural Life Sunday

We approve the observance of Rural Life Sunday and urge the Home Mission Boards to coöperate with the Home Missions Council in preparing for and promoting this occasion.

Town and Country Commission

1. There is need for as close as possible a coördination of the services being rendered to town and country churches by the Council of Women for Home Missions, the Home Missions Council and the Federal Council. We urge that the three Councils earnestly consider either the establishment of a joint Commission on Country Life, or, if this is not practical or possible, that the Councils work out another method of closer coöperation or coördination.

2. We further recommend that the Home Missions Council add to its staff, as an associate secretary or in some other capacity, a person qualified for interdenominational service to town and country churches, especially for denominations whose size and resources do not warrant full-time rural life departments and secretaries.

Unmet Needs

1. Large areas of the country with tens of thousands of people are spiritually neglected and are without provision made for their Christian welfare. We urgently request the Home Missions Council to use its services for furnishing ministry to such areas in coöperation with the mission boards and various state and local agencies.

2. Frequently there are unserved rural neighborhoods within reach of well-churched villages and towns. The development of extension programs to care for such situations should be the earnest concern of churches so situated. The need for

such service should be emphasized by our denominational organizations.

3. Millions of rural youth are untouched by Sunday schools or other existing agencies of religious education. Our existing church facilities are quite inadequate to cope with this situation. In many areas the public schools, particularly the open-country schools, can be utilized to provide a program of religious instruction. The beginnings already made along this line should be followed up with the active coöperation of national as well as state agencies. Existing programs of Sunday School Missions should be strengthened and extended with increased emphasis upon leadership training, week-day religious instruction and vacation Bible schools.

4. Many thousands of rural churches are pitifully weak in numbers, program, finance, equipment and leadership. All denominational mission agencies should be urged to adopt a policy of strengthening such churches as have a clear field for non-competitive service. With this in view, we urge each communion to carefully study its present program of rural work and consider the development of a nation-wide policy for strengthening and adequately maintaining such work.

VII. INDIANS

Our task is pre-eminently spiritual —the bringing of every Indian into allegiance with our Lord and Saviour for worship and service in His Kingdom, that with Christians of other races they may interpret and accept the full meaning of His Lordship in their lives.

We commend to the attention of all agencies at work among the Indians the following general considerations of policy:—

1. That those who work among Indians be urged and aided to study their cultural, religious and economic background; their present status and future possibilities; and that they be equipped with at least a conversational knowledge of the language of the tribes among whom they minister.

2. That a manual setting forth the historical, cultural and religious background of the Indian, be provided by the Boards for those who are to work in the Indian field.

3. That conferences of missionaries among Indians be arranged, bringing the various missionaries together for the better formulation of a comprehensive missionary program.

4. That as Christian workers, who seek his highest good, we should use our utmost endeavors to discourage all ex-

ploitation and commercializing of the Indian as a curious relic of barbarism.

The following specific recommendations are presented for action by this Congress:

5. That this Congress cannot favor any permanent policy of segregation for Indians. In general, it recommends the gradual and wise abandonment of the segregated Indian boarding school; it thoroughly approves the policy of education in local public schools because it permits emphasis on the vital importance of wholesome, normal family life. We advocate the use of mission funds for the training of promising Indian youths for Christian service in the various professions and callings that demand higher education.

6. That the formation of suitable standards for personnel and working and living conditions be referred to the Joint Committee on Indian Work, with the request that it give special consideration to the provisions for native workers.

7. That the purpose of the Home Missions Council and the Council of Women for Home Missions to provide religious education directors in all government reservation and non-reservation schools is hereby commended; that they be requested to work out a suggested course of religious instruction for these schools; and that the boards represented in these two Councils be asked to finance this coöperative piece of work. We believe this to be our greatest single opportunity for advance now open to our boards in the field of Indian work.

8. That the Joint Committee of the Home Missions Councils, in consultation with the Institute of Social and Religious Research, and in coöperation with the federations of city churches and other social agencies, prepare a plan for meeting the needs of Indians who have removed to towns and cities, and that all missionaries be asked to forward to the Joint Committee information concerning such Indians.

9. That in view of the need of a practical demonstration of comity and coöperation in Indian work, a specific field be selected for such a demonstration; that the Joint Indian Committee be requested to take immediate steps to work out in definite detail plans which will insure such a program of co-operation.

10. That the question of overlapping and unreached areas be referred to the Joint Committee on Indian Work, and that all mission boards be urged to face courageously the steps

necessary to consolidate the work on certain fields, to reinforce that on others, and to begin the new pieces of work needed.

VIII. NEGROES

This group of Americans number twelve million souls. They have wrapped in them powers and possibilities which if wisely directed will be among America's most valued and dependable assets in the years ahead.

It is a regrettable fact that the principles and ideals of American democracy, about which we talk and which many Americans believe they cherish, have been applied to this group in very meager installments.

We who send many thousands of dollars and many missionaries to India because we have been spurred to action by what to us is an outrageous caste system fail to remember that there is a very striking psychological similarity between the silly caste system of India and the inexcusable race prejudice of America.

To deny justice and fair play to an American because of color or race is as pagan as the caste distinctions of India are un-Christian.

The church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken it is now plainly evident that the more intelligent Negro will lose confidence in the type of Christianity which American Protestantism seeks to promote.

1. The rapid advancement of elementary and secondary education in the South has raised the question, whether the policy of schools under our mission boards should not be the turning over of all this work to the state just as soon as those communities served by our schools could be adequately cared for by the public school system. Already the elementary schools have been largely surrendered and also many secondary schools. There is no question but that this work should be cared for ultimately by the state, but the day has not arrived in all places when the mission-supported secondary schools with their emphasis on religious training should be closed. This is true because adequate provision has not yet been made except in one or two states for high school training of Negroes. This type of school is still necessary to keep the religious emphasis in education that has meant so much for the Negro for more than threescore years. It is our conviction that there never was an hour since freedom came to the Negro that the

Negro college was more needed than just now for the adequate training of leaders.

We therefore recommend that the Mission boards continue to strengthen and develop their colleges and secondary schools as needed for Negroes in the South.

2. We note with deep regret that the young people who are in training in Negro colleges are not turning in large numbers to the gospel ministry. While it requires more than 1600 new men annually to fill Negro pulpits, yet there are not more than 100 college and seminary men annually graduated to fill these vacancies. This condition puts a great responsibility upon our mission boards as well as our colleges and secondary schools. Immediate steps should be taken to get into the thinking of our Negro young men the claims of the gospel ministry, its marvelous opportunities for the exercise of the best talents with which God has endowed them and the unparalleled openings for service for Christ and humanity. While not overlooking all other lines in which this may be accomplished, we recommend especially trained religious teachers to have general direction and leadership in religious life and service, and that religious culture clubs be encouraged in our colleges and secondary schools composed of those who are willing to consider seriously the claim of Christian service as a life work; and that if necessary such clubs be subsidized in order to carry out an adequate program.

3. The problem of competition is acute among Negro churches. Recognition and study of this question by the denominations may result in formulating a program which will be helpful in removing conditions productive of overlapping.

We therefore commend the projected survey of Negro church work to be undertaken by the Institute of Social and Religious Research and suggest that special emphasis be placed on the question of denominational competition, to provide information useful for formulating practical programs.

4. In order to further the coöperation of the Home Missions Council and the Council of Women for Home Missions with the Negro denominations to their mutual advantage, we recommend that these Councils create a Standing Committee on Negro Work.

5. We urge upon the Home Missions Council and the mission boards the enlargement by every possible means of the interdenominational Summer Schools for Negro ministers.

6. We believe that hospitals supported wholly or in part by church agencies should admit Negro patients, giving them

adequate professional care; where segregation is not required by law there should be no discrimination in accommodations for Negro patients. Where segregation is required, the provisions made for Negro patients should be equal to those made for white patients.

We further believe that church-supported hospitals should admit Negro girls for professional training on bases required by law.

7. We would express our deep satisfaction with the progress made by state, church and independent committees on Race Relations and urge continued coöperation in extending mutual appreciation between the races.

IX. WEST INDIES

It is a source of high satisfaction to find that after some thirty years of work in Cuba and Porto Rico the national elements have developed to such an extent that Mission Boards are now able to find their Superintendents from among the national elements from which come also practically all the pastors of churches.

Porto Rico has one of the best coöperative missionary programs in any part of the world. It has been in operation for thirty years and now includes a splendid Union Theological Seminary, Union Press and Union Paper, an annual conference of workers and in fact a continued working together of evangelical forces along all lines. There is now a movement developing for the uniting of several training schools for women workers.

Porto Rico is the only one of these five units which has a thoroughly organized national group representative of the various denominations for coöperative purposes. We recognize that the development of coöperation in Cuba is an essential need of the work in making Cuba Christian.

Now that the Haitian people are about to assume the whole responsibility for developing themselves educationally, economically, socially, as well as politically, it seems to be of special importance that the evangelical forces should unitedly face the question as to how they can render assistance to Haiti.

We call attention to the areas unoccupied by any evangelical church in Cuba, the Dominican Republic, Haiti, and to a lesser extent in Porto Rico.

We recognize the duty of the evangelical forces to carry their share of educational responsibility in these countries

either by supplementing the state system where this is inadequate, or by providing special types of courses including religious education which are not given in other institutions. The varying conditions in different countries regarding public educational systems do not permit of a specific rule concerning the duty of the evangelical movement to engage in a general educational program. We therefore feel that a re-study of this question should be made in each one of the countries involved.

We believe that the greatest need of our evangelical schools in these countries is to shift their emphasis from classical training to a curriculum which will definitely train students to meet the great problems which are holding back the development of their countries. The training of Christian teachers to serve in the general educational program of these nations is recognized as a vital contribution which the Evangelical Church should make to the education of the people.

We recognize the great need of Christian ministry in the improvement of the health of the people of the West Indies through the establishment of clinics and hospitals especially where the latter have attached schools for the preparation of well-trained graduate nurses.

In view of the effort being made to raise the standards of nursing in these Islands, we have noted the fact that a law has recently been passed by the legislature of Porto Rico and duly signed by the Governor regularizing the profession of nursing in Porto Rico and creating a Bureau for the same. In the same law it is specifically stated that the Sisters of Charity need not pass the examinations required of all others, thus working an injustice to the nurses who have given years of study to prepare themselves for the passing of such examinations. We desire to express our conviction that this law will retard the development of the high ideals for the nursing profession, permit an unfortunate exception to the high requirements for professional work, and will establish a false economic basis. We register our disapproval of such legislation and express the hope that the precedent thus set shall be corrected.

We register our most profound conviction concerning the necessity of a larger program for Christian literature in the West Indies, appealing to each one of the Boards to definitely provide in their budgets for this work, especially along co-operative lines which have already been established. We call special attention to the need of strengthening the union literature program in Cuba, where there is danger of the Union

Press, now depending almost completely on the support of one Board, being closed, if a larger support is not secured.

We record our conviction that the Congress should appoint a Committee whose duty it shall be to consider the securing of funds to finance new "union projects" in the West Indies.

X. JEWISH AND CHRISTIAN RELATIONSHIP

The fact that there is a larger number of Jews in America than in any other land and that the pressure of secular civilization has withdrawn the majority of them from the religious life of Judaism, creates a situation of great responsibility for all who are concerned with the spiritual life of our people and especially for those who believe, as we do, that for the individual as well as for the nation, Christ holds the keys of life.

We, therefore, would call the Christian forces of North America to face afresh this expanding responsibility with a program and a devotion more nearly adequate to the situation.

1. We recognize that our relations with the Jewish people differ in important particulars from those with any other element of our population. They are not a dormant or decadent people who need educational stimulus or philanthropic help. From the standpoint of culture and social aspiration they hold a foremost place among our fellow citizens. Religiously Jews and Christians have much in common. Their conceptions of God, moral principles, social ideals, and sense of mission are akin. Christians, moreover, owe an incalculable debt to the Jews. As Christians we gratefully acknowledge our debt and gladly recognize that Judaism has been the bearer of a spiritual treasure which has immeasurably enriched the world.

2. As a Congress we desire to put on record our goodwill and friendly feeling toward the Jewish people; we deplore the long record of injustice and ill-usage of the Jews on the part of professedly Christian people; we declare such conduct to be a violation of the teaching and spirit of Christ. We call upon all churches and Christians to oppose antisemitism in every form and all unjust discrimination against Jews, and to express to our Jewish brethren by word and act the spirit of Christ, whose we are and whom we serve. In this connection we urge Christians in preparation of current literature and teaching material, and in their public pronouncements and personal conversation to avoid expressions which might develop

misunderstanding of the Jews and wrong attitudes toward them.

3. In facing the question of our relations as Christians to the Jewish people, we recognize the tragedy of history. Centuries of prejudice, injustice, and persecution by people who have professed the Christian name have hidden the face of the greatest Jew of history from His own people. It is our privilege to present Christ to our Jewish brethren and to share with them the riches which we have found in Him Who loved us and gave Himself for us. We reaffirm the declaration of the Jerusalem meeting in its application to the Jew as to all men: "In this world, bewildered and groping for its way . . . we proclaim our message. Our message is Jesus Christ." The aim of the Church must be to interpret Christ to the Jew in all the splendor of His character, His teaching, and His work. But this involves not only words but the whole life.

4. In view of the wide distribution of Jews in America and their residence within the bounds of thousands of church parishes, we recognize the widespread need of interpreting Christ to these Jewish neighbors and we urge that the denominations represented in this Congress undertake in such communities this normal, vital, and worthwhile service.

5. We recognize that there are important fields of service for the welfare of mankind, such as in meeting the secular spirit of our time, in which Jews and Christians can unite without compromising each others' religious convictions, and we should seek and welcome coöperation and fellowship in the performance of such tasks.

6. In this realm of relations between Jews and Christians we recognize the need and importance of a new literature to interpret the Jewish people and their religion to Christians and Christ and Christianity to the Jews. Such literature must be positive, scholarly, and mellowed by the spirit of sympathetic understanding. We recommend that the Home Missions Council endeavor to secure the coöperation of related agencies in the production and circulation of such literature.

7. Recognizing the peculiar complexity of a Christian approach to the Jews, and the need and opportunity for co-operative effort in this field, we urge that steps be taken to set up a Joint Commission, or Committee, representing the International Missionary Council, the Federal Council of the Churches of Christ in America, the Home Missions Council, the Council of Women for Home Missions and the Missionary Education Movement, to make a careful and comprehensive

study of the Jewish situation in America in its relation to the Christian Church, upon the result of which may be based wise policies and a program which may be generally accepted and followed by the denominations represented in this Congress.

XI. MEXICANS, MIGRANTS AND ORIENTALS

I—Mexicans and Spanish-Speaking Populations

Among the foreign-speaking peoples within the borders of this country the Mexicans and Spanish-speaking peoples stand among the first as constituting the outstanding challenge and opportunity for Home Mission Work.

At the present time Mexican immigration has almost entirely ceased and Mexican laborers are not seriously competing with skilled labor groups here.

Mexicans are best reached by those types of work which have proved successful in evangelization of other races, and the results of such work are truly surprising as seen in the 375 Mexican Evangelical churches in the United States, with more than 26,000 members whose total offerings exceed \$150,000 annually.

We are convinced that there is an overwhelming need for Social Service Centers, as well as for suitably equipped churches, with adequately trained leadership, and in some cases Mission Schools, among the Mexicans, and a vast field for work among the migrant Mexican laborers.

We are convinced that Spanish-speaking churches will be necessary for many years to come, and the preparation for a Bi-Lingual Leadership is becoming constantly more imperative.

Through the Interdenominational Council on Spanish-speaking Work in the United States, American Evangelical Churches have had for nearly twenty years an outstanding medium of interdenominational co-operation and inspiration in the task of evangelizing the multitudes of Spanish-speaking people in our country, and a growing spiritual fellowship gives fair promise of greater achievements in the future.

For the further development of this field of work, we present the following recommendations:

1. That our Home Agencies make a careful re-evaluation of the various projects composing the Home Mission task with the view of adjusting budget appropriations in a way that will more adequately meet the challenge in Mexican and Spanish-speaking work.

2. That the Boards comprising this Congress be urged to consider the advisability of facing unitedly the task of preparing a more adequately trained leadership for our Spanish-speaking work, and to attempt the co-ordination of the various educational institutions in such strategic centers as Albuquerque, N. M., Los Angeles, Cal., and other points.

3. That industries employing Mexican labor be urged to budget their labor needs with a view to reducing the evils of forced migration of laborers.

4. That the attention of the Boards of Home Missions working in the Plazas of New Mexico be called to the great need of giving scientific economic help to the Spanish-speaking communities which they are seeking to serve.

5. That since race prejudice is the greatest obstacle to our Home Mission work and very seriously retards our efforts to evangelize the Spanish-speaking peoples in our midst, we most urgently call upon our American churches to manifest a greater Christian spirit in their personal contacts with the Mexican immigrant.

II—Migrant Groups

It is impossible to determine with accuracy the number of migratory workers in the United States but we believe 2,000,000 to be a conservative estimate of those whose lives are completely conditioned by the crops which they follow from season to season. That army of pickers, packers and canners is needed to harvest our immense variety of crops and when we consider that of these only a small percentage are unattached men, the family problem looms large. Industrially unstable as the crops are unstable, economically a risk, socially a menace because of alien and low standards of living, practically unchurched and literally unschooled, the migrant is still "an American necessity as well as an American peril." Shall we longer prevent him from becoming an American asset? Legislation, labor and educational, is greatly needed and education of ourselves to recognize, sympathize and act in behalf of this so under-advantaged group.

1. We recommend that a larger interdenominational co-operation with special emphasis upon promotional work be extended by the various Boards to local denominational units for such purposes as the local support of migrant projects through evangelistic effort, housing and social contacts for workers, and volunteer service.

2. We recommend federal, state and community coöperation

in service through boards of health, education, labor, agriculture and other existing organizations.

3. We recommend adequate legislation in the regulation of child labor by means of federal and state enactments covering minimum standards for children in commercialized agriculture and cannery work: that the education of migratory children in local school systems be secured as far as possible, having the legal status of migrant groups clearly defined.

4. We suggest that special attention be given to the health, housing and sanitation of these migrant groups, seeking to improve said conditions.

5. We suggest a survey of employment agencies with a view to securing the establishment of federal agencies for the employment of the groups, with local coöperation with said agencies.

6. We heartily endorse the ideals of the recent White House Conference relative to migratory child labor and education.

III—Orientals

There is need of a nation-wide program for Christian contacts with Chinese, Japanese and Filipinos as well organized and effectively carried on as that on the Pacific Coast where the councils of superintendents have attained a very successful coöperation and a fairly adequate covering of the field.

We call attention to the fact that the present rapid influx of Filipinos and their wide distribution in the East as well as on the Pacific Coast is an especial challenge to the American churches, since the Filipinos are at least nominally Christian.

We note that the respective situations of Chinese, Japanese and Filipino groups reveal differences requiring considerable variation in methods of Christian approach; that the second generation of American-born Orientals, already a considerable portion of the Oriental population, might be reached by the same methods of work employed in connection with the young people of our American churches if it were not for persistent racial prejudice. In most cases separate racial churches must be continued for a time on this account and also to give Oriental Christians an opportunity to develop by practical experience their own leadership. These churches should be encouraged to obtain self-support and self-direction like any other American churches.

In our judgment the denominational boards may well con-

tinue their separate work in centers of large Oriental population while in smaller centers the responsibility might well be allocated to a single board but the large number of widely scattered small groups could wisely be cared for by a central unified administration employing a traveling evangelist.

It is our strong conviction that the discriminatory legislation in our Immigration Law, which is a great hindrance to our Christian work and an obstacle to international peace, should be changed so that equal and just treatment may be extended to all the peoples of the world. We respectfully request that Congress give this matter immediate and sympathetic consideration.

XII. MORMONISM

The Protestant Church should recognize that it has a very definite responsibility within Mormon territory. It is two-fold,—to care for the growing Gentile constituency and to preach the gospel to the Mormon people.

Seven large counties in Utah remain without a single Protestant church and several hundred communities are without the regular preaching of the gospel. Colporteurs and Sunday School missionaries should be sent into the unchurched regions of Mormondom with a loving, gospel message.

1. We recommend to the Home Missions Council a further consideration of the principle of itinerant evangelism but record it as our judgment that any system of itinerant evangelism in Utah which is interdenominationally supported should be interdenominationally controlled.

2. We request the Home Missions Council to list the Christian literature needed both for work among Mormons and among churches outside the Mormon area and to make arrangements with some Christian literature distributing agency to produce it.

3. We recommend that the denominational Superintendents in Utah be constituted a steering committee to formulate plans and policies to be presented to the Home Mission Boards interested in the Utah work.

4. We record our conviction that the Christian academies now operating in Utah should be permanently maintained and adequately equipped for the Christian training of both Gentile and Mormon young people.

5. We commend the ideals, purposes and work of Westminster College of Salt Lake City and the determination of its

Board of Trustees to keep its spirit distinctly Christian while making the college interdenominational in control.

6. We recommend that the Home Missions Council request the Protestant churches at work in Moscow and Pocatello, Idaho, to make a joint survey of the situation at the state schools located at these points with a view to a joint Protestant approach to the problem.

7. We request the Federal Council of Churches to include Utah in its next program of joint evangelism.

XIII. ALASKA

1. We recommend that the Joint Committee on Alaska of the Home Missions Council and the Council of Women for Home Missions be instructed to complete its study of the unreached and neglected portions of Alaska with a view to assigning to mission boards now operating in Alaska responsibility for such areas.

We approve the tentative plans of the Joint Committee to hold several conferences with Christian workers in Alaska next summer and we express the hope that these conferences may result in a better understanding of the work and a fresh approach toward the evangelization of the whole territory.

We urge all boards functioning in Alaska to coöperate in these conferences. Having been informed that certain adjustments in the work, in the interests of economy and efficiency, are in progress between Methodists and Presbyterians, we hope that they may be successfully achieved and that other adjustments may be made wherever feasible.

2. Having learned that there is danger that large commercial interests may secure virtual control of the reindeer herds of Alaska, thereby depriving the Eskimos of their economic independence, and of the cultural and salutary effects of native ownership, we urge the Federal Government through every means at its disposal to take every possible step to protect these defenceless natives in the ownership of the deer. The reindeer were introduced into Alaska to secure for the Eskimos a safeguard against recurrent famines through public subscription taken by five great newspapers and by the appropriation of public monies by the Congress of the United States. We express our hope that the Government will speedily act so as to safeguard these underprivileged people in their evident rights and recommend the reference of this matter to the Home

Missions Council and the Council of Women for Home Missions for further consideration and action.

3. It is the conviction of the Committee that student pastor service should be provided for the student body in the College of Alaska at Fairbanks and that this service should be provided coöperatively by boards now functioning in the territory.

XIV. MISCELLANEOUS

1. *Publication of Reports*

In order that the materials developed in this Congress may be made immediately available for our use, we recommend that the reports of the various discussion groups, when further edited by the officers of these groups, together with the addresses delivered and the report of this Findings Committee be printed in a pamphlet similar to the two volumes of the Data Book.

2. *Young People and Home Missions*

We recognize the urgency of presenting to the youth of North America the values of this Congress and would recommend: That the Home Missions Council, the Council of Women for Home Missions, and the Missionary Education Movement consider the best ways and means of presenting the values of this Congress to young people and also the further promotion of the Home Missionary Enterprise among young people.

We also recommend, that if and when another Home Missions Congress is held, provision be made for young people themselves to participate in the planning and the program of the conference and to help shape up the program which might follow.

XV. PROMOTION

Purposes and Objectives

Home missionary promotion signifies the means and the methods which may be used to advance our common purpose to make Jesus Christ known to all the people of North America to the end that they may become His followers and that His spirit and principles may be made operative in every sphere and department of our human life and relationships.

Such promotion demands insistent education, financial resourcefulness, unselfish service, and a living discipleship. It also demands coöperative study and effort in order that denominational emphasis may be avoided in favor of Kingdom strategy.

The fundamental appeal of home missions is the same today as it was one hundred years ago, that is the winning of men and women to Jesus Christ and His way of life, but the methods by which this appeal is made must change with changing conditions. The knowledge that Home Mission agencies are adjusting themselves to these changing conditions will create confidence in the minds of the constituency.

Some of the factors that enter into the new approach in home missions are ever new national problems and consequent responsibility; the growing complexity and intensities of the struggle for life; the enlargement of the intellectual horizon of greater numbers of peoples; and a vast spiritual unrest.

Some Methods

1. Promotional agencies should suggest ways of participation in Home Mission Work by personal service in order that the satisfaction engendered may stimulate the support of the total Kingdom enterprise.

2. They should afford definite service activities and objects of support for the missionary educational programs of local churches graded for children, young people and adults.

3. The home mission fields are productive of unusual and dramatic situations affording special opportunity for making the commonplace attractive. We have the right to use spectacular and attractive features when they are typical, natural and realistic.

4. In order to take advantage of the favorable atmosphere created by the standard books of the Missionary Education Movement, it is suggested that the boards relate certain pieces of their pamphlet literature during a given year to those books.

5. In view of the fact that stewardship is one of the chief objectives of the Home Mission Task, we recommend that home mission textbooks, treating stewardship ideals, be a regular part of the educational program of the church.

6. At the heart of any plan for developing missionary-mindedness in a local church, we would place a thoroughly organized church school of missions.

7. Feeling the necessity of a plan which would provide time for a yearly school of missions for young people, we recommend to the denominational and interdenominational young people's departments a study of this question with a view to providing an adequate place in their proposed programs for such a school of missions.

8. The use of motion pictures for cultural, educational, and promotional purposes gives abundant evidence of their value and effectiveness. The quantity of motion pictures available through denominational boards for church use is constantly increasing, both in 16 mm. film and in 35 mm. film. The Missionary Education Movement, 150 Fifth Avenue, New York, will furnish information in regard to the photographing, reproduction, and distribution of films. The Missionary Education Movement is editing missionary films for the Harmon Foundation, which has undertaken the task of financing a limited number of such films to be distributed through the International Film Service, Inc. These films are the beginning of an attempt to furnish missionary movies and their wide use is recommended.

9. There should be an increasing distribution of stereopticon lectures which are capable of making such large contributions to promotional work.

10. Arrangement should be made for the publication of a leaflet which will enlist the coöperation of lawyers within a denomination in promoting legacies and wills in favor of missions, this leaflet to contain the legal names of the various incorporated mission boards:

11. A much larger use of books, especially those in story form, should be made and of magazine articles which will promote interest in church and missionary work.

Enlisting the Ministers

We suggest that Boards endeavor to keep in close and sympathetic touch with the pastors since they are our chief fellow-workers. A monthly or quarterly Home Mission news letter or bulletin might be mailed from a Board for the pastors only, thus giving them up-to-date information about the work, and taking them into the confidence of the Board.

We also urge the value of pastors' conferences in which in a spirit of real partnership representatives of the Boards shall study with the pastors the why and the how of missionary

procedures and administrative policies, and the methods of promotion.

We urge our theological seminaries to prepare candidates for the ministry in the technique and understanding of our home missionary needs and motives.

Rightly Appraising the Home Missionary

We recognize the fact that interest is lessened and gifts of money are lost to the Home Missions cause because of the lack of proper public recognition of the romance and value of the work carried by home missionaries. Such recognition can be secured through persistent education and the wide dissemination of stories typical of the heroism and faithfulness of our missionaries and descriptive of the fundamental values of their service.

Expenses of Administration and Promotion

Because of widespread misunderstanding of the percentage of home missionary money that is used for these expenses, we ask the Boards to give full publicity to the exact facts, based on definition that will be formulated by the Home Missions Council.

Information about "Competitive Fields"

On account of the constant criticism of home missionary agencies for expending money in so-called competitive fields and the consequent loss in contributions, we must express the judgment that, from a promotional standpoint, the Boards should immediately cooperate with the Home Missions Council in providing accurate information on this subject, which information, we believe, will silence or at least lessen this criticism.

Interdenominational Cooperation in Promotion

We believe that the Home Missions Council will find itself as an outcome of this Congress confronting a greatly enlarged opportunity for leadership in the development of home mission sentiment and activity in the churches. We urge upon our respective denominations such sympathetic response to the plans of the Council as will make that leadership effective.

Specifically, we suggest on the part of the Home Missions

Council (1) a closer cooperation with the Council of Women for Home Missions through a joint committee on promotion; (2) continued cooperation with the Missionary Education Movement in the preparation and use of the books of the Movement in the educational and promotional processes of the denominations clearing through that Movement; (3) the use of denominational periodicals for the generous and systematic clearance of home mission fact and appeal through their columns; (4) the consideration of an early series of conferences and public meetings—community and congregational demonstrations looking to the enlistment of all denominational agencies—general, regional, local in a great home mission advance in North America; (5) the renewed observance of Home Mission Week.

Conclusion

A deep spiritual note of joy, privilege, and fellowship should be dominant in promotional work. The Kingdom advances by consecration at the altar of the church. All of life may be made significant by giving spiritual meaning to material possessions through the Christian uses to which they are put.

Our study of the causes for the apparent decreased interest in missions as evidenced by decreased contributions in very recent years leads us to feel that while a number of causes may be given, the fundamental cause is a weakened conviction among our people of the eternal realities of our religion and a correspondingly lessened desire to share that religion with others.

What we need and what we believe the church at large needs is a renewed and more vital consciousness of God; a sense that Jesus is Saviour and that there is none other either for the individual or for society, that without Him we can do nothing, that through Him we can do anything that needs to be done. We must strive to interpret these convictions of our Christian faith in life and in language that will capture the attention and allegiance of our fellow-Christians.

XVI. COMITY AND COOPERATION

We believe that truly remarkable progress has been made, within the last decade particularly, in the development of the spirit and practice of interdenominational cooperation. This is said with no desire to conceal our failures or justify

our shortcomings. But it is the plain truth that awareness of the significance of this problem is a modern development, that much of the urgency of it is created by modern conditions, that we are trying in a decade to undo the mistakes of a century and that, however uneven our success, we have made real progress and are developing the desire and the will to go forward to success.

In considering the various practical aspects of this question, we recognize the importance of the following, among other objectives:

1. The development among all Christian churches of the spirit of true Christian brotherhood, comity and coöperation. Without this spirit we can accomplish nothing permanent.

2. The discontinuance at the earliest practicable moment of all un-Christian rivalry and competition of the sort that discredits our witness, lessens the influence and prestige of the church, reduces the effectiveness of our work and wastes money urgently needed for the extension of the Kingdom.

3. The speedy extension of the work of the church to care for all unserved communities and unreached peoples.

4. The strengthening of every local church and the intensifying of our evangelistic, educational, pastoral and service ministry. Whatever may be the truth about over-churching, we know that most communities suffer from under-ministry. The purpose of comity is not so much negative, to reduce the number of churches, as positive, to strengthen and extend our ministry.

5. The development of joint service for the discharge of those tasks which we can best perform together.

6. The development of the necessary interdenominational organizations, national, regional and local, to provide channels for effective coöperation and to enable Protestantism to function unitedly in relation to all our common concerns.

I. Comity Principles:

A. Town and Country

We approve the general purport and intent of the Comity Principles Applicable to English-speaking Work in the Town and Country Field, as published in the Data Book (Vol. II, p. 43), which have been previously approved by the two Home Missions Councils, the Cleveland Comity Conference, and various Home Missions Boards. Feeling that they need to

be somewhat modified on the basis of our recent experience particularly by the inclusion of an increased emphasis upon the work of religious education, we recommend their reference to the Town and Country Committee of the Home Missions Council for revision, fresh editing and further propagation.

To carry out these comity principles it is our judgment that the Home Missions Council and the cooperating denominations should be urged to concentrate their efforts upon the application of principles of comity and cooperation within areas already surveyed, notably, Maine, New Hampshire and the Ozark Region, which are recognized as areas offering opportunities for making satisfactory demonstration of the principles of interdenominational agreement. We approve the request from Maine that the survey be followed up in that state with a program of readjustment in the areas already studied and that survey be made of one or two small city centers. We recommend that this follow-up be referred to the Joint Committee on Comity and Five-Year Program.

B. City

1. We approve the Detroit Findings of "The Church in the Changing City" (Data Book, Vol. I, insertion pages 1 to 8 following page 48), and refer the same to the Committee on Cities of the Home Missions Council for revision, fresh editing and further propagation.

2. We recommend that the united religious survey in Chicago be called to the attention of other metropolitan areas.

3. We desire to call attention to communities having a population of not less than 2,500 or more than 100,000, which are larger than the towns primarily associated with rural territory but smaller than the large urban areas.

This smaller city has been generally overlooked. Accordingly the Ardmore, Oklahoma, study of the Home Missions Council (soon to be published) is particularly commended as showing how smaller cities may be studied by others or by themselves.

(a) That the Home Missions Council set up a standing committee to deal with the problems of the smaller city.

(b) That the various denominational bodies give particular attention to the smaller cities, as to over-churching, under-churching and inefficient churching.

(c) That a more vital spiritual fellowship among the minis-

ters and churches in the smaller cities be encouraged as the foundation for the promotion of coöperative activities.

(d) That the Institute of Social and Religious Research be requested to provide basic, factual materials for a literature of this subject.

4. Recognition is made of an increasing number of church projects supported and maintained jointly by various denominations. They stand as a visible and tangible testimony of a coöperative purpose on the part of the Christian Church that goes the full length. The Home Missions Council should seek out such opportunities and promote participation.

5. We recognize that the question of over-churching in large cities presents many complications and is not as susceptible of simple definition as in the rural field. Believing that this matter should be thoroughly studied and that the present procedures in this field need clarification and amplification, we recommend the reference of the matter to the City Committee of the Home Missions Council.

II. *Church Adjustments in Communities of 1,000 or Less:*

We recommend approval of the following statement as originally recommended by the Joint Committee representing the Home Missions Councils, the Federal Council of Churches and the Community Church Workers: That in the making of church adjustments in communities of 1,000 or less, the following principles should be observed:

A. The primacy of the community interests and the rights and affections of the smaller groups as well as of the larger.

B. That the church should be so formed, and its affairs so conducted, that in all things local it will work towards a single church consciousness, while in its outside affiliations it shall observe such missionary objectives and fellowship interests as continue to enlist the affection of the membership.

C. That it shall show sacred regard for the ceremonies, customs, or sacraments through which the several groups have been wont to express themselves, making suitable arrangements for their continuance.

D. That its affiliations shall be such as, on the one hand, will not interfere with the development of a single church consciousness, and a new community ideal, and, on the other, will keep it in touch with the going order of Christendom and in harmony with those ideals and convictions which, through the generations, have become contributions of world-wide value.

III. *Cooperation in Special Groups:*

In other sections of this report there are included various suggestions relative to cooperation in work for particular groups. Every phase of Home Missions work presents opportunities for the cooperation of our Boards and of other agencies of the church. We note that, generally speaking, progress beyond the average has been made in the development of comity and cooperation in relation to the more exceptional areas of work.

IV. *Comity Adjustment in Town and Country:*

1. We recommend that this Congress, representing official church boards, place itself on record as heartily approving interdenominational comity agreements within individual States and for the Nation as a whole, and urge the various denominations to prevent the repetition of past experiences in unnecessarily multiplying the number of churches in communities where one denomination is satisfactorily serving the constituency.

2. We recommend that, in order to make this policy more effective, the Church Boards be urged to set up within their respective staff organizations Comity Committees to which shall be referred all cases where aid is requested for a new church enterprise in any community where another evangelical church is maintaining an organization, and to study all competitive enterprises now receiving aid. These Board Comity Committees should proceed at once to establish the closest relations and cooperation with State Comity Committees and with Comity Committees of local ecclesiastical units.

3. In all cases where the principles of comity, recognized by the Home Missions Council, are ignored by the representatives of any denomination, we recommend that a full record of such cases be placed on file with the Home Missions Council with the understanding that they be reported in the current Bulletins and reports of the Home Missions Council and given such wider publicity as the judgment of the Home Missions Council may determine.

4. We recommend that the findings of this Congress be brought to local leaders and groups through regional and local conferences by the Home Missions Council.

V. *Unaffiliated Community Churches:*

1. For such churches as are not affiliated with the regular denominations but desire some contact whereby they may be

kept in touch with the aims and efforts of the whole Church of Christ and receive such services as may be rendered by any body representing the otherwise organized efforts, it is suggested that they be advised to communicate with the State Councils of Churches or Home Missions Councils and work out with them such plans as may be mutually agreeable, and we urge that said councils be sympathetic to such approach.

2. We recommend that, in the prospective organization of an Independent Church, whether by the combination of churches already existing, or the formation of a new body, those leading in the enterprise confer with such denominational officials as may be involved in the case, and with the existing State or City Comity Committees according to the same principles which control any single denomination in its extension endeavors.

VI. State Councils:

The Home Missions Congress having reviewed the past ten or twelve years of State Home Missions Council history as given in reports from representative men from all states concerned, wishes hereby to put itself on record as heartily approving the general trend and advises such State Councils of Churches and State Home Missions Councils as have not had the desired success, that they study the work of neighboring State Councils in order to develop a more efficient instrument of cooperation.

We advise those States having no Councils of Churches to organize such bodies; if the way be not clear to organize a State Council of Churches, we urge at least the organization of a State Home Missions Council.

VII. The Home Missions Council:

Every consideration in this Congress points to the need of a greatly strengthened cooperative organization to serve the Boards and our church forces in general. In particular it is evident that the Home Missions Council has opened up before it by this Congress an opportunity for an augmented service of incalculable service and value. We urge the Boards constituent to the Council to give earnest consideration to ways and means of providing the Council with a more adequate support to enable it to serve them and the whole Home Mission cause in the large and effective way desired by us all.

VIII. *Publicity of Home Mission Facts:*

1. There are conspicuous examples of cooperative success of various types in the local community; an increasing number of denominational Boards are resolutely seeking to avoid all duplication of effort and to develop various lines of positive cooperative activity; and we have developed an imposing list of functioning interdenominational organizations.

On the other hand, statistical and research experts have declared that too great a per cent of home missionary money goes to fields of 1,000 population or less that have each more than one Protestant Church and that each of the denominations represented in the Home Missions Council participates in such duplication.

2. It is the sense of this Congress that we heartily commend the valuable results of the Five Year Program of Survey and Adjustment adopted in Cleveland, January, 1928, that the completion of this national survey be urged and that the final results be given such wise publicity as will lead the entire membership of the several denominations to a greater "co-operation-mindedness."

3. We urge the Home Missions Council to take up with its constituent boards the importance of their making at once a careful analysis of all their aided fields to determine to what extent these fields are competitive. For this purpose common definitions and classifications should be agreed upon. The results of these studies should be reported to the Council for compilation and for mutual study and conference of the boards concerned.

4. The church at large is to be congratulated upon the revealing studies made by the Home Missions Council and by the Institute of Social and Religious Research throughout wide areas of the church. We urge the Home Missions Councils to make the widest possible use of this information.

5. In this connection we wish once more to say what the Home Missions Council has repeatedly said, that we are convinced that the time has come to eliminate competition in home missions. We are unequivocally opposed to the use of mission funds for the maintenance of competitive enterprises.

IX. *Joint Service and Administration:*

1. We would urge that the Boards in cooperation with the Home Missions Council consider carefully what types of

service or specialized activity can best be done jointly either mediately through the Home Missions Council or directly through the cooperation of two or more Boards. This consideration would include general services, as church architecture, rural church promotion, etc., or missionary services for remote areas or difficult situations, etc.

2. We recommend to State Councils of Churches, in accordance with the need for mission work in liability areas, that each create a committee to confer with state officials relative to the appointment and supervision of chaplains of state institutions and when advisable to suggest competent clergymen for such chaplaincies.

X. Final Considerations:

1. In view of the fact that practically all the constituent bodies of the Home Missions Councils have adopted the Comity Principles herein approved and otherwise have repeatedly expressed themselves in favor of the policy of interdenominational adjustments in local communities, it is the conviction of this group that the time has come and the opportunity is at hand for passing from the "resolution stage" to the "action stage" by an aggressive movement of concerted effort on their part. To that end we urge city and state councils and local Home Missions Councils to project programs of adjustment as speedily as possible; and we recommend, where no such city or state councils exist, that the denominational Boards of Home Missions set themselves the task of discovering conditions that need adjustment and present the same to a conference of the responsible denominational officials and local church groups for discussion and action. We further suggest that the four principles stated in II of this section of this report, be used as a starting point in carrying out these recommendations.

2. It is our conviction that the important consideration now in the development of comity and of the practice of cooperation is not organization, or technique, but is a question of attitude and spirit. We believe that we have the technique to analyze the situations requiring cooperative action or comity adjustments and that we have or can develop the organizations and the techniques necessary to handle them as soon as *all* the factions involved sincerely desire to deal with such situations. We do not underestimate the many real difficulties involved in the solution of these problems, but we feel sure that

no difficulties will prove serious enough, that no obstacles will be sufficiently insurmountable to keep us from cooperation and unity when we all really want cooperation and unity. Conversely, we feel that no difficulty is so trivial, no problem so easy of solution, but that it will suffice to keep apart those who do not wish to come together.

This conviction leads us to emphasize as of fundamental importance the necessity of a wide-scale and persistent campaign of education to be directed simultaneously at boards, field officials, church judicatories, both major and minor, ministers and the rank and file of church people.

Further, we feel that this campaign of education should proceed by emphasizing the spiritual and practical advantages to be achieved through cooperation and by emphasizing the need to strengthen and extend the work of the church to the end that the full purpose of Home Missions may be accomplished.

CONCLUSION

We rejoice that the emphasis of recent years upon a common religious experience has laid the foundation for these fine co-operative efforts and are profoundly grateful that, despite the considerable diversity of thought, there has been so much harmony in action.

Moreover, beyond all this we commend every effort to bring a divided Protestantism into closer unity of thought as well as into wider harmony of action. We therefore follow with prayerful interest the efforts of several closely related communions to effect a closer union, and accept all this as a token of the wider unity toward which this common Christian experience and these united efforts clearly tend, all in fulfillment of the prayer of our Lord.

Respectfully submitted,

THE FINDINGS COMMITTEE,
HERMANN N. MORSE, *Chairman*.
RODNEY W. ROUNDY, *Secretary*.

FINDINGS COMMITTEE

The Findings Committee consisted of the General Counselor of the Congress, Rev. Hermann N. Morse, Chairman, Rev. R. W. Roundy, Secretary, the forty-eight officers of the Conference Groups, with additional names of delegates from the Congress, as follows:

CONFERENCE GROUP I

Rev. Ernest M. Halliday, Congregational
Rev. Charles E. Schaeffer, Reformed, U. S.
Rev. Edward D. Kohlstedt, Methodist Episcopal
Mrs. Katherine Westfall, Baptist

CONFERENCE GROUP II

Rev. R. S. Donaldson, Presbyterian, U. S. A.
Rev. Jay S. Stowell, Methodist Episcopal
Rev. C. C. Merrill, Congregational

CONFERENCE GROUP III

Rev. George W. Richards, Reformed, U. S.
Rev. Rodney W. Roundy, Congregational
Rev. Ross W. Sanderson, Institute of Social and Religious Research

CONFERENCE GROUP IV

Rev. Henry S. Leiper, Federal Council of Churches
Prof. Charles H. Pratt, Presbyterian, U. S.
Miss Anna M. Scott, Presbyterian, U. S. A.
Mr. Owen Pence, Young Men's Christian Association

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Mrs. E. W. Lentz, Reformed, U. S.

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Mrs. V. F. DeVinney, Methodist Episcopal

* * * * *

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Rev. M. R. Zigler, Church of Brethren
Rev. A. W. Sparks, Christian
Bishop M. T. Maze, Evangelical Church
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Rev. R. A. Hutchison, United Presbyterian
Rev. Grant K. Lewis, Disciples of Christ
Rev. K. J. Beaton, United Church of Canada

REPORT OF COMMITTEE ON RESOLUTIONS

Devoutly thankful for this first North American Home Missions Congress here assembled, we desire to put on record our high appreciation of the services of all those persons and agencies that have made the Congress possible and have contributed to its success: the Home Missions Council, the Federal Council of Churches, the Council of Women for Home Missions, the Officers of the Congress, the Committee of Arrangements, the Chairmen and members of the several Commissions, the Editorial and Findings Committees, the Officials of the Calvary Baptist Church, the Speakers on our Program, and the Press. In particular, this Congress hereby expresses grateful appreciation of the services of Dr. William R. King, Executive Secretary of the Home Missions Council, to whose abundant labors above all others we are indebted for the success of this great undertaking; of the services of Dr. Hermann N. Morse, General Counselor of the Congress, to whose untiring and painstaking efforts as Chairman of the Editorial

Committee we are indebted for the preparation of the Data Books which have placed at the service of the Discussion Groups invaluable material essential to their guidance in arriving at reliable conclusions and findings; the services of Dr. William S. Abernethy, Pastor of the Calvary Baptist Church, to whose thoughtful consideration and efficient co-operation we are indebted for the comforts and conveniences of the spacious and well-apportioned building, with its equipment, so graciously placed at the service of the Congress; of the services of the ladies of Calvary Church, to whose hospitable labors we are indebted for the fellowship we have enjoyed at the noon-day luncheons during the sessions of the Congress; of the services of all those who contributed to the exhibits of the Congress, especially of the Washington Chapter of the American Institute of Architecture and of the *Christian Herald* in providing valuable contributions to the display of church architecture at obviously considerable expense to themselves.

I. *Resolved*, therefore, that this Congress is profoundly grateful for this interdenominational and international gathering, and is deeply thankful to all those who contributed to its making, its promotion, its program, its proceedings, and its Findings.

II. *Resolved*: That this Congress of Home Missions in North America, representing twenty-eight denominations, and more than 23,000,000 members and adherents, does hereby formally and unreservedly reaffirm its approval of and commitment to the Eighteenth Amendment to the Constitution of the United States of America.

We strongly urge our people to loyally observe this amendment to our Constitution and to earnestly and sympathetically support the enforcement of the laws which support the amendment.

We furthermore earnestly recommend the organization of a general educational campaign by all the churches represented in this Congress in order that our children and young people may be thoroughly instructed in regard to all of the important and far-reaching principles involved in this great temperance reform.

III. This Congress deplores the widespread disregard for the Lord's Day that is so flagrant in these days, and calls upon Christian people to do everything within their power, both in their own personal observance of the Sabbath, and in their influence as citizens, to prevent its desecration.

IV. Whereas, the un-christian, un-American, and uncivilized practice of lynching is still deplorably and tragically prevalent in the United States, especially toward the members of the Negro race, twenty-one of whom have been thus murdered by mob violence during this calendar year—

Therefore, be it *resolved*, that we call upon our people and all good citizens to unite in stamping out this dreadful reproach to our American life.

And we furthermore urge upon our National Government the urgent necessity of providing more effective and stringent laws to prevent these horrible crimes against justice and humanity.

V. Whereas the Motion Picture Industry has produced in the past and is now producing and displaying in motion picture theatres many pictures which tend to lower the moral ideals of our youth and which present and make attractive to unformed and immature minds low and debased moral and social ideals,

Therefore, be it *resolved*, that we recommend and strongly urge that Congress shall provide for some effective form of Federal supervision of the motion picture industry such as is proposed in the bill introduced by the Honorable Grant M. Hudson, H. R. 9986, or some similar measure which will make provision for such Federal supervision.

VI. Whereas the Two Hundredth Anniversary of the birthday of George Washington will be celebrated in 1932 by authority of our National Congress, under the direction of a Commission appointed for the purpose, of which President Hoover is the Chairman—

Resolved: that we hereby heartily endorse this observance and recommend to the constituent bodies of this Congress their cooperation in the celebration.

VII. *Resolved*, that in the observance of Golden Rule Week, December 7 to 14, this Congress approves the one-day frugal meal plan and recommends that part of the money so saved by the churches be designated for the Home Mission projects that are included among the beneficiaries of Golden Rule Week, namely, the Indian and Migrant work of the Council of Women for Home Missions Committee, the Mountain Children of the South, and the Porto Rico Child Feeding Committee.

VIII. *Resolved*, that this Congress, whose constituent bodies are deeply interested in and are working among the various Oriental groups in this country, hereby endorses the recom-

commendation of former Secretary of the Department of Labor, James J. Davis, that the Orientals be placed under the quota immigration laws of the United States.

IX. Salutation to Home Missionaries on the field.

"This international North American Home Missions Congress, met in Washington, D. C., takes this opportunity to place on its record as the final act of this Congress its deep and heartfelt appreciation of the self-sacrificing labors of our home missionaries on the far-flung field of service.

"We wish hereby to assure them in this year of dark horizons that they may turn to us with fresh confidence, that we will sustain them.

"As our Lord on the slopes of Olivet sent His disciples to the ends of the earth, saying 'Lo, I am with you always,' so we, reverently and humbly, would paraphrase His last words, and say to our comrades in all corners of this Continent, Lo we are with you in spirit now and always here in this gathering, and as we return to our various fields of labor.

"This is the salutation of the Dawn."

The dawn of a new day in Cooperation; in unity of spirit, in the bonds of peace and in the love of our Lord Jesus Christ.

THE RESOLUTIONS COMMITTEE

Bishop H. Lester Smith, *Chairman*.

Rev. J. M. Mullan, *Secretary*.

Rev. Franklin F. Fry

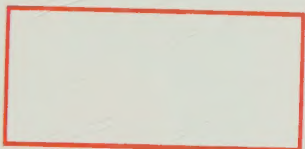
Rev. J. A. Alexander

Rev. Harrison W. Foreman

Rev. Lewis Mudge

Rev. F. E. Henry.

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